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THE
MISSIONARY HERALD.

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THE receipts of the month of October were \$53,750.67, which is less than the receipts of October, 1892, by \$6,305.84, the falling off having been about \$1,600 in donations and \$4,700 in legacies. For the two months of this financial year the receipts amount to \$81,953.96, a gain over the corresponding period of last year of \$6,389.89, nearly all of which gain was in special donations for the debt. Now is the time for the increase so much needed and so solemnly promised. Special offerings for the debt are of prime importance, and yet scarcely less important are increased gifts for the regular work which ought not to be and which must not be curtailed. We look hopefully for gifts which shall warrant the granting to the missions the full sums for which they plead as necessary for the work now in hand.

THROUGH an oversight, during the pressure of business at the Friday morning session of the meeting of the Board at Worcester, the committee to nominate new Corporate Members for the next year, which by the rules is to be "appointed by the President, subject to the approval of the Board," was not appointed. It is important that this committee have the matter in mind during the year, and all that can now be done is for the President to nominate the committee provisionally, to be approved, should the Board see fit, early in the next Annual Meeting. In this way the committee can have time to fulfil their important duties. Accordingly, the President has named the following gentlemen as the committee for the nomination of new Corporate Members in 1894: Rev. S. H. Virgin, D.D., Joseph E. Brown, Esq., Rev. James Brand, D.D. (from the committee of last year), President Merrill E. Gates, Elbert B. Monroe, Esq., Charles H. Case, Esq., Rev. Frank Russell, D.D.

A SPECIAL exigency has arisen in the Theological Seminary at Marash, Central Turkey. The class of students in the Seminary is much larger than for many years, and adequate provision was not made for them in the appropriations for the year. A sum of \$440 is needed to aid these students during the current year. The Prudential Committee had no money to appropriate for this call, so urgent and so closely connected with the best work of the mission. Is it not reasonable to expect that some friend will feel a special call to meet this most pressing need? Without this money, obtained in some way, the Seminary must close its doors.

THE American Board Almanac for 1894 will be ready about the first of December. Hosts of our friends have come to regard this Almanac as indispensable, and many pastors and others have taken much pains to secure its wide circulation. Our young friends in the Sabbath-schools and Societies of Christian Endeavor can do a good missionary work, as scores have done in years past, by canvassing for the sale of this very attractive and yet inexpensive Almanac.

THE election of Rev. Dr. C. H. Daniels, as Corresponding Secretary, left vacant the District Secretaryship at New York, and the Prudential Committee, after careful review of the situation, has voted to transfer Rev. Dr. Creegan to the Secretaryship at New York, leaving vacant, for the present certainly, the office of Field Secretary. This action is in accordance with Dr. Creegan's own judgment. The Prudential Committee has put on its record an expression of its high appreciation of the valuable services rendered by Dr. Creegan while filling for more than five years the office of Field Secretary. And we are sure that he will be most heartily welcomed by the constituency of the Board within the Middle District, with which, from his long connection with the churches in New York and Ohio, he is already familiar. The Corresponding Secretaries at the Mission Rooms will be happy to respond to calls from the churches, so far as is possible.

IN the letter from Mr. Rand, of Micronesia, on another page, will be found intelligence of a cheering character from Ponape. Not that peace has been made between the natives and the Spaniards, or that our missionaries have been permitted to return to the island, though this is hoped for before long; but an encouraging report is given of the fidelity of many of the Christians, including especially the king of the Metalenim tribe. This is the first intelligence we have had from the churches since the exile of our missionaries, and illustrates as few facts do the power of the gospel over men once rude and uncultivated. We trust that further intelligence will confirm all that Mr. Rand reports as to the condition of these churches.

THE position taken by the United States Secretary of State in regard to affairs at the Hawaiian Islands is simply astounding. That he should suggest that the United States interpose for the restoration of the late Hawaiian Queen seems almost incredible. Even were it admitted, as it is not, that our representatives at Hawaii afforded unwarrantable aid to the revolutionary party, it is a strange suggestion that, after this lapse of time, our government should reseal upon the throne one who had forfeited all her rights to it, and whose influence was only detrimental to the interests of the islands. The so-called royal house of Hawaii has been its curse for years. Queen Liliuokalani had yielded to the corrupting influences which every decent man had recognized as becoming more and more potent in political affairs at the islands, and by influences which she knew how to exert on the worst classes, she secured the passage of the bill giving a home on Hawaii to the infamous Louisiana Lottery which had been driven out of the United States. Restrictions upon the opium traffic, so necessary for the welfare of Hawaiians, were removed. A faithful cabinet was displaced and men of no character were placed in power. But the final act, which was practical

suicide of the monarchy, was the attempt on her part to abrogate the Constitution and by sheer force establish a new one of her own making. Even her subservient ministers refused to endorse the scheme, yet she insisted upon it and sought to incite the populace to stand by her in her autocratic plans. It was then that all the better classes united as one man and deposed her. Never was there a revolution more warranted by facts, never was one more peacefully accomplished, and a queen of worthless character was set aside and the monarchy by its own act came to an end. If Minister Stevens or the commander of the *Boston* erred in judgment in any transactions, which we are not prepared to admit, yet there is no valid ground for the interference of our government to reverse the revolution months after it was consummated. We do not speak here of the political question as to what it is expedient for the United States to do in reference to a protectorate or to annexation. Opinions on these points may differ, but it would seem as if there were no room for difference of opinion in regard to this question of reestablishing the old monarchy on Hawaii. The best portion of her citizens have asked for some form of connection with the United States. Our government has a perfect right to say yes or no to all these proposals. And the Provisional Government at Honolulu has a right to say to us, "Either accept our proposal or hands off." We regret to be obliged to speak in such terms of propositions that come from our national administration. We certainly should not do so did we not believe that any attempt to restore the Hawaiian Queen to her throne would be a gross outrage, and would be followed by the most serious consequences to the moral and religious interests of the islands, as well as to their material prosperity. We cannot think that our people will tolerate any intervention which has for its object the replacing upon the throne of a sovereign whose influence will be only for evil.

A REMARKABLE piece of news has arrived from Uganda. Bishop Hirth, of the Roman Catholic Mission, writes as follows: "After much hesitation I have concluded that it is necessary for us also to print the New Testament, which the Protestants are spreading everywhere. The chief reason is that we cannot prevent our people from reading it, — everybody wishes to know how to read for baptism, — except women and old men. We are therefore preparing an edition, with notes drawn from the Holy Fathers." Evidently this is a necessity laid upon the Romanists by the neighborhood of the English Mission, and it is a notable testimony to the faithfulness of the latter in enlightening their converts by the study of the Holy Word. Additional testimony is given by the fact that on the twelfth of June last eighty-nine boxes were dispatched from London containing 1,511 complete copies of the New Testament, 5,170 volumes containing the Four Gospels and the Acts, 496 volumes containing Paul's Epistles, and finally 25,880 separate copies of the Gospels and of the Acts. The cost of printing, packing, and sending to Zanzibar, amounting to more than \$2,000, was met by the Bible Society. The cost of transport from Zanzibar to Uganda, which would be \$50 per box, was charged to the Uganda Mission. And all this for a Central African tribe, a few years ago unknown, who will buy and read God's Word translated into their own language, and with such an intense eagerness as has necessitated the strictest rules regulating the sale.

LETTERS have been received from the expedition to Gazaland, which at last accounts, August 15, was at Penso's kraal, on the upper Buzi River. On July 6 they were at Munyayi's kraal, the head of navigation on the lower river. and they were detained there for some time. It had been hoped that by carrying their canoes around the rapids they might proceed farther on the upper waters of the Buzi, but in this they were disappointed, at least so far as the carrying of their goods by canoes was concerned. The rapids extend a much greater distance than was supposed. This point was about 160 miles from their destination. A majority of the party had had more or less fever, Mrs. Wilder having had a sharp attack, but at the latest date all were well. Mr. Bates had returned to Beira for needed supplies, and at last reports the party was making ready for the foot journey inland. We have been surprised at the receipt of a newspaper, the *Correio da Beira*, printed at Beira (in Portuguese and English, chiefly the latter), giving many items of interest in regard to affairs in that section of East Africa. This place, the name of which was not known until quite recently, has exported for the first six months of 1893, goods to the value of nearly \$70,000, the principal articles having been India rubber and ivory. The railroad has now been opened from Fontesvilla, across the bay from Beira, on the Pungwe River, to a point seventy-five miles toward the interior, and this route will certainly be the quickest and best by which to reach Mashonaland and the vast region which will undoubtedly be soon opened by the British East Africa Company, should all reports concerning the defeat of the Matabele be confirmed. An extended statement in regard to the recent conflict in Matabeleland will be found among the "Notes from the Wide Field."

THIS number of the *Missionary Herald* must go to press before we receive reports as to the results of the appeal for simultaneous collections in our churches, on November 12, to remove the debt of the Board. The Appeal of the special committee appointed by the Board at Worcester was sent, with other documents, to every Congregational pastor in the land, and there immediately followed a call for information and for missionary literature which was quite unprecedented. Every effort has been made at the Missionary Rooms to meet these calls, and thousands of documents and tens of thousands of envelopes for the special collection have been called for. A week or two must elapse before reports are in, and doubtless many churches, unable to make a special collection on the twelfth of November, will respond at a later date. We wait the result with great hopefulness, yet with no little anxiety. The cause is so precious, the need is so great, and the opportunity is so propitious that we anticipate the success for which all hearts devoutly pray. It behooves each Christian to seriously ask himself the question, Have I given what I could to this cause?

THE aggregate circulation of Bibles by the thirty Bible societies amounts to over two hundred and forty millions. Of these copies more than four fifths have been issued by the American and the British and Foreign Bible Societies. The number seems immense; and yet this would be but one copy to each six persons now dwelling on the face of the earth. There is abundant work yet for Bible societies.

The Japan Weekly Mail has a significant article based upon the "Survey of Christian Work in Japan for 1892," prepared by Dr. DeForest, with special reference to the work of the American Board in that empire. We quote the concluding sentences of the article, which indicate the sentiments of a paper, controlled by thoughtful men not in any wise allied with missionaries or their form of work: "Some time ago there was much talk of Japanese philosophers who proposed to reconstruct Christianity; to make a Christianity for Japan. Happily we hear nothing now of that quaint misconception. A church they may build after their own models and according to their own fancy; but the materials, the Christian creed, as the Occident has cherished it for two thousand years, is immutable. It is the creed that 'elevates the individual by its doctrine of the fatherhood of God and the common brotherhood of man; that raises childhood; that protects and elevates woman; that sanctifies marriage; that rescues the unfortunate; that emancipates the slave; that limits the horrors of war.' There may be something better in another planet, but not in the genius of Japan, we opine."

ONE of the formidable obstacles in the way of the evangelization of China is the prevalence of geomancy. Favorable or unfavorable influences are supposed to radiate from the earth and to determine the success or failure of an undertaking. There is a large class of geomancers whose business it is to ascertain, according to their occult methods, lucky days for starting on a journey, or for a burial, or a lucky location for a house or a grave. A singular instance showing the working of this superstition recently occurred in a city which had for a long time failed to secure for any of its students a doctor's diploma. These students uniformly failed in their examinations, and a geomancer of renown announced that he had discovered the cause: there was no gate on the south side of the city! Now it is from the south that beneficent influences would enter, while adverse forces would arrive from the north. A south gate was immediately constructed, and on the following year three candidates returned from Peking each with a doctor's diploma in his pocket! Such an incident would go far to confirm the Chinese in their superstition.

It is a matter of rejoicing that just prior to its adjournment Congress amended the so-called Geary Act in reference to the registration of Chinese in the United States. This act was clearly in contravention of our treaty obligations, and was well characterized by a Justice of our Supreme Court as inhuman and brutal. The amendments provide that further time shall be given for registration, and no white witnesses are required for identification. All proceedings for violation of the Geary Act are suspended. We understand also that the new bill looks toward an amendment of our treaties with China. The law as it now stands is far from what we could have wished, yet it is an improvement on the previous legislation, and it is understood that the Chinese in this country are much pleased with the action now taken.

THE American Baptist Missionary Union has issued its Handbook for 1893-94 in an attractive and complete form. The work of the Union is admirably presented, and the maps and illustrations are beautiful. Altogether the Handbook is a model.

SOME testimonials of a striking character have recently been given to the work of missionaries in India by public men who have had special opportunities to observe what has been accomplished. General Samuel Merrill, who has been for years United States Consul-General at Calcutta, gave an address in that city prior to his return to this country in which he made touching reference to what had most impressed him in India, prefacing his words by a story drawn from his army experience during our Civil War. He said: "After the war for the Union in America had ended, I said to a man who had taken an intensely active part for four years in the struggle, and had had a strange experience in camp and field, in prison, in escape, in hospital and battle: 'Captain, what of all you saw will stay with you longest?' He was quiet for a moment, and then replied: 'There was a lovely lady who left her home of comfort and refinement and came to the army in the field. One day I looked into the hospital and saw her, basin and towel in hand, going from cot to cot, washing the feet of the sick, the wounded, and the dying, gently preparing the tired boys for that long journey from which none ever return. The act was done with such gracious humility, as if it were a privilege, that I turned away before she saw me, with my eyes full of tears, and I say to you, that after all other visions have faded this scene will remain fadeless forever.' My friends, that which has made the deepest impression, during my three years' sojourn in India, has been the sight of those who have left homes on the other side of the world to enter the hovels of the outcast to point to the Heavenly Friend and the celestial mansions. When all other pictures of the Orient have vanished, this, upon which a radiance from heaven falls, will eternally abide."

WE trust that the constituency of our Board have noted some facts that were presented in the report of the committee appointed at the Annual Meeting of the Board to consider the Treasurer's report. That committee was composed entirely of business men, who made a specially thorough examination of all matters connected with the Treasurer's department. They reported that the cost of conducting the affairs of the Board the past year was eight and six-tenths per cent. of the income, and they say "no one fact can be more perfectly demonstrated than that ninety cents and more of every dollar coming to the Board reaches the work and workers of the foreign field." Is it too much to expect that the misrepresentations which have been so common in regard to the cost of administering this trust will not be repeated? This committee, consisting of bankers, manufacturers, and business men of wide experience, says: "With transactions covering nearly three quarters of a million dollars annually, in accounts extending to the remote parts of the world, conducted with absolute thoroughness of method, and every safeguard against losses, the percentage of cost for administration is far below the point which any banking or other commercial enterprise could hope to attain."

THE Chinese and Japanese method of writing from top to bottom of a page and beginning at the end of the book strikes us as very strange. Yet a Japanese describing one of our books says: "The writing runs from side to side, like the crawling of crabs."

JUDGING BY THEIR FRUITS.

WITHOUT denying the value, in some lines, of the recent Parliament of Religions and without attempting to balance the good and evil which may result from it, we are compelled to note the fact that some minds, how many we may not venture to guess, have been led by what they have learned from the Parliament to doubt about the propriety or need of Christian missions. Among this number are some who bear the Christian name, who have no thought of giving up their own religion to accept any other, but who have been so impressed by what the visitors from other lands have said of the excellencies of the ethnic religions that they seriously question whether there is any pressing need of sending to them the gospel of Christ. The representatives of Hinduism, Parseeism, Buddhism, and Confucianism have set forth the doctrines they hold in such a favorable light, and have enunciated what seems to be so high a standard of ethics, that many have the impression that these faiths are good enough for those who hold them, and that it is quite unnecessary for Christians to trouble themselves very much about converting people so amiable and so religious. It is said by many that the Parliament has shown that the religions of the world are not so far apart; that they all recognize with more or less clearness the Fatherhood of God and the brotherhood of man, and though worshiping in differing forms they yet acknowledge the same great truths. When there is so much to do at home, why send to Hindus and Buddhists our Christian religion?

The answer to be made to this query is that these faiths are not to be judged by the choice expressions which can be culled from their sacred writings. It is no new fact to students of the ethnic religions that there are found scattered through their ancient scriptures many beautiful sentiments and some high moral teachings. It is quite possible for the Hindu pundits to draw from the vast mass of the Vedas sentiments which shall meet almost universal approval. But that does not show what Hinduism is. To cull these best expressions and leave out of sight the puerilities and absurdities, the contradictions and immoralities which abound in these writings is no fair presentation of that faith. Above all, to quite ignore the practical results of that faith, not upon the few who by disposition or training have been under other restraints and inspirations, but upon the great body of its adherents who have followed its teachings and have received its impulse, is to shut our eyes to the best, the only true test of a religion. "By their fruits ye shall know them."

Now the judging by fruits is not to be done hastily or without effort. It is no easy task to trace clearly the relation between cause and effect in matters pertaining to the inner life. Care must be exercised in judging even of the fruit of trees to see that no error creeps in, through imperfect specimens. For instance, it would be unsafe to pronounce against a variety of pear trees from a single specimen grown in a particular soil or exposure, or with one method of cultivation. Under these circumstances the fruit might be worthless, while in other ground and with cultivation adapted to its nature the product might be superior. Properly to test a pear one must be sure that the soil and the season, the pruning and the method of fertilization are adapted to the variety, otherwise

the fruit will not indicate the character of the tree. This principle holds good in testing a religion. It must have a fair chance to show what it will do; it must not be judged by what is found in those who have accepted it partially, or in a perverted form. We must make sure that the fruit we see is the direct product of the religion, and that the religion has had free play in bringing forth its own natural fruit. It is utterly wrong, therefore, to judge either of Christianity or of Buddhism by any individual who may profess one or the other of these faiths but who does not conform his life to the precepts and inspirations of that faith. And it is wrong also to judge of Christianity or Buddhism or of any other religion by any sect or division which does not follow the teachings of its founder and of its sacred books.

But while exercising, as we must, the greatest care that we get a full and fair view of the facts, we have our only and our sure test of all religions in their fruits. We may ask what ethics they teach and what ideals they suggest. Pure ethics and high ideals are surely of great value, but we must ask further what motives are presented and how effective are they? What inspirations are given, and how far do they lift up men? Is there set forth not only a goal to be reached, but some genuine help toward reaching it? We must ask not merely is virtue commended, but does the religion make men virtuous? Does it not only tell of God, but does it bring men to God? Does it, besides picturing a reformed and elevated social state, make such a state a practical fact wherever its teachings are fairly received?

When men test the religions of the world in this way and honestly make answer, there can be no question what that answer will be. We need not bring wholesale charges of corruption against the followers of the faiths which have been compared with Christianity, neither, on the other hand, are we to be silenced because what passes under the name of Christendom is far from being under the dominion of Christian principles. But the fact is patent to all, save those who are wilfully blind, that the people and the regions which are under the sway of the Bible and of Christian institutions are immeasurably in advance of the nations holding other faiths. In externals, as everyone knows, the world is looking to Christian nations for the arts and sciences and for all progress in law and government. And in social and moral ideas it is just as clear that society cannot go to Hindus or Buddhists or Confucianists for light. Among the followers of which of earth's religions will any honest man say that we must look for the best ideals of truthfulness and uprightness and chastity? In which is woman lifted out of debasement and the home exalted and sanctified? In which is the idea of holiness best emphasized and exemplified? In which is love for God and for man made, as it should be, the supreme thing? We do not find in the ancient faiths of India or Japan or China any light on these highest and best themes, and we cannot go to these nations to discover among the votaries of these ethnic religions, lovers of truth and purity, seekers after righteousness, humble and patient followers of whatever is good. Such are not the fruits of their religions. Take, for instance, Hinduism. It is the veriest sarcasm to use the word purity in connection with it. That horrible iniquity—caste—is not an excrescence upon Hinduism, but of its very substance. What Sir Monier Williams, a most competent authority, and as candid as competent,

has said about Brahmanism is equally true of other ethnic faiths. "The present characteristics of Brahmanism," he affirms, "are poverty, ignorance, and superstition. Whatever profound thought lay about the roots of Hinduism it held and still holds the 280,000,000 of India in the bondage of degradation, cruelty, and immorality." These people need something quite beyond what they have learned in their traditions, which tell them indeed of duties, but which offer them no help in fulfilling them. They need the gospel of Jesus Christ, which offers redemption from sin and which promises them strength to bring forth the fruits of righteousness in their lives.

AN ORIENTAL'S VIEW AS TO FEMALE EDUCATION.

At the Commencement Exercises of the Girls' College at Marash, Central Turkey, held in June last, there was present among the visitors His Excellency, the Keeper of the Rolls, a high official who represented the government for the first time in connection with this school. This gentleman is a Mohammedan of much intelligence, and the address which he made on this occasion is interesting both as showing the spirit of an enlightened Moslem and as indicating the friendliness of the government whenever there are no political entanglements. The form of the address also illustrates the common usage among the Mohammedans in its reverent acknowledgment of divine wisdom and grace. Mr. Charles W. Riggs, of Aintab, who has kindly furnished us with the following translation of the address made by the Keeper of the Rolls, says that "to the mind of a Mohammedan to introduce and close with a formal invocation to God is as much a matter of course as it is for us to ask the divine blessing on our food." Mr. Riggs speaks of the difficulty of giving an adequate translation of the address, some portions of which were in poetical form. Rev. Charles S. Sanders, to whom reference is made, though not an officer of the College, has had much to do with representing its interests in dealing with the government. May the enlightened views here expressed in regard to female education speedily prevail throughout the Turkish empire! We are sure that our readers will be interested in this address:—

"How shall we praise and honor God! the Creator of the Universe and the giver of all good! It is he that has given to all men intelligence and the power of language and thought and memory and the power to be thankful. Yes. It is he, and he alone. He is truth. O Lord, thou art everlasting and hast no beginning; thou art eternal and hast no end. O Lord, thou art the giver of intellect and also the teacher of articulate speech.

"Gentlemen, lovers of learning, you are aware that God, the framer and judge of the world, has granted to man the light of intelligence, by which he adorns the world and secures heaven. What difference is there between animals and the people who have not wisdom, nor education, nor inclination to acquire it? No difference. Indeed, ignorance is nothing. No, no! It is not nothing; it is a mischievous somewhat. I may even say that man with ignorance is wretched, and with indolence is wretched and miserable; but with wisdom and diligence he is happy and prosperous. The results of ignorance are poverty, sin, and folly. But the fruits of wisdom are blessing and justice. But there is no need of

enlarging. By wisdom man may find, first, his Creator and the giver of all his blessings, and learn the duty of worship; and, second, he can provide the material means of comfort, and satisfy his intellectual longings. Look at this creature (man), only two yards high. See! he cannot move with his own strength even a big stone. But by abstract strength he moves the world. He changes the land into sea and the sea into land, the plain into a mountain and the mountain into a plain. He finds rivers under the earth and cities in the deep. He discovers motes (microscopic organisms) in the air, and examines valleys in the moon. He swims in the sea and flies through the air. He grades the ground, he weighs the intangible, and measures time and distance. He bows his head to the Almighty. That is the highest act of which man is capable. In a word he can do everything. He shows magical skill. O God! to what thousands of new discoveries will not wisdom lead?

"Gentlemen, looking to the proverb which says, 'Seek wisdom from the cradle to the grave,' and looking to the fact that the king (the Sultan) in this wonderful century by his choicest good deeds has caused the blessings of wisdom to overflow to young and old, to strong and weak, to rich and poor, what law or ordinance has debarred those who will be mothers; that is, the girls, from obtaining education? Is it becoming to the learned to oppose women's studying, to deprive of learning those who are adorned with faith and understanding and with sense and modesty?

"Indeed, it is true that in some respects in law the female is only half of the male [The Turkish law of inheritance gives sons twice as much as their sisters receive. — TR.], and although they have but half as much influence as men, both history and reason teach us that they should have the same educational opportunities. How is this shown? Are not women made glorious by faith? Will not they receive reward and punishment according to their works and actions? If they are not educated, how will they distinguish the good or bad? It is said that education will ruin their virtue. By no means. Science and wisdom purify the conscience and enlighten the mind. Are the blind and he who can see the same? No, no! In my humble opinion the education of woman should take precedence of that of man. As the proverb says, 'Disposition is by inheritance and success is by association;' the first school of dear children whose disposition is inclined at the beginning both to good and evil is the maternal lap. Some sophists speak against wisdom. To such we answer with a smile. But wisdom answers: 'You speak against me. But your answer is its own refutation, for you could not speak as you do with clearness and eloquence but for me. I only regret that you have not my most illustrious quality, that is, a virtuous character.' Character makes the perfect man. Character is the law of the universe. Unless character is respected and unless virtue is brought to perfection, even the learned will prefer ignorance to wisdom.

"I congratulate the young ladies who have this day, in this fortunate place where blessings are acquired, shown such proficiency in so many sciences. We fully appreciate the work of the benevolent public in America, which, by the favor of His Majesty the Sultan, is prosecuting the work of education in this country, and also the sleepless labors of Mr. Sanders and the principal and teachers of the school. I would urge the patrons of the institution to increase

both the means and the numbers of the school, and I am sure that both the present and all future graduates of the school, if they follow after virtue, righteousness, and honesty, will have joy and happiness.

"May God Almighty, the possessor of all things, the great king and glorious king of kings, make the Sultan Abdul Hamid Second the heir of the fortunate throne of Osman, the shadow of God upon earth, the great object of fealty, always happy and glorious. And may God illuminate the world by his means and make the hearts of his obedient and benevolent subjects happy and blessed!"

THE CONTACT OF CHRISTIAN AND HINDU THOUGHT: POINTS OF LIKENESS AND OF CONTRAST.

BY REV. ROBERT A. HUME, OF THE MARATHI MISSION.

[Condensed from a paper presented by Mr. Hume at the Parliament of Religions at Chicago.]

WHEN Christian and Hindu thought first came into contact in India neither understood each other. This was for two reasons: one outward, the other inward. The outward reason was this: The Christian saw Hinduism at its worst. Polytheism, idolatry, a mythology explained by the Hindus themselves as teaching puerilities and sensualities in its many deities, caste rampant, ignorance widespread and profound — these are what the Christian first saw and supposed to be *all* of Hinduism. Naturally he saw little except evil in it.

The outward reason why the Hindu at first contact with Christianity failed to understand it was this: . . . Seeing the early comers from the West killing the cow, eating beef, drinking wine, sometimes impure, sometimes bullying the mild Indian, the Hindus easily supposed that these men from a country where Christianity was the religion were Christians. In consequence they despised what they supposed was the Christian religion. They did not know that in truth it was the *lack* of Christianity which they were despising. . . . But there was an additional, an inward reason why neither understood the other. It was the very diverse nature of the Hindu and the Western mind. The Hindu mind is supremely introspective. The faculties of imagination and of abstract thought, the faculties which depend least on external tests of validity, are the strongest of the mental powers of the Hindu. The Hindu mind has well been likened to the game of chess, which it itself invented, where there is the combination of an active mind and a passive body. A man may be strong at chess while not strong in meeting the problems of life. The Hindu mind cares little for any facts except inward, ideal ones. When other facts conflict with such conceptions the Hindu disposes of them by calling them an illusion. . . . In marked contrast the Western mind is practical and logical. First and foremost it cares for external and historical facts. . . . Above all it recognizes that it should act as it thinks and believes. How could a mind which first and foremost is practical, logical, and executive understand and respect a mind which cares nothing for external facts or for consistency; which does not think that it may act, nor act as it thinks. . . .

Longer and fuller contact between Christian and Hindu thought has caused a modification of first impressions. The Hindu has been more and more impressed

by the unexpected *power* of Christian thought and life. . . . And so the Hindu has characteristically offered a place in his pantheon for Jesus Christ. The contact of India with the West for a half a century has been giving the subtle, introspective Hindu mind a roundness and a soundness which a cycle had not secured. The Hindu mind has begun to look on the outward as well as the inward, and to understand that the soul of man cannot live by abstract thought alone. With a growing historic sense and a growing appreciation of the necessity for weighing all facts some Hindus have seen that the spiritual enrichment of the West has come from Jesus Christ, and they have asked whether India needs Him too. No longer is there anywhere in India contempt for Christ and *His* Christianity. The real question is, how far is He to modify Hinduism? . . .

Turning now to the effect on Christian thought of this later contact with Hindu thought we find a better understanding first of the history of Hinduism and next of even modern Hinduism. There is a philosophical and a popular Hinduism, which are in some respects very diverse from one another. . . . Historical study has shown both Christians and Hindus that there are points of real agreement between their religions. Yet sometimes both Christians and Hindus have, without any adequate basis, *read into* Hinduism not a little of Christian thought.

I mention now points of likeness between Christian and Hindu thought. But first I draw careful attention to the important qualification, which I will soon explain more fully, that the likeness is often largely more *verbal* than essential.

Both Christian and Hindu thought recognize an Infinite Being with whom is bound up man's rational and spiritual life. Both magnify the indwelling of this Infinite Being in every part of the universe. Both teach that this great Being is ever revealing itself; that the universe is a unit, and that all things come under the universal laws of the Infinite; that to men the Infinite especially reveals itself as "Word," because the word is the chief human expression of thought; that man is the highest element in the universe and the nearest allied to the Infinite; that in his present state man is not only in an imperfect condition, he is in an evil plight; that the invisible and spiritual is man's ultimate goal; therefore, that the soul has rightful authority over the senses; that present evil is transient; that spiritual gains are to be won only through suffering; that the Infinite has become incarnate to aid men to attain to the higher good; that the higher good is to be gained through obedience to divine conditions, hence obedience is the foot of the soul; that faith, seeing the invisible, the true behind the apparent, is the eye of the soul; yet that a love, which is beyond the thought of constraining law, is higher than simple obedience, hence love is the wing of the soul; that moral penalty is inevitable; yet that there are remedial energies in the universe; that prayer, as intercourse of man with God, is helpful; that after this world there is a future for the soul; that the Infinite has revealed his will to men through scriptures which they should study and follow. In the sacred books of both religions there are found some statements of ethics not very unlike. If time permitted, quotations from these books could be given to substantiate these statements. It is important to add that among the followers of both religions there have come times of degeneration; that from time to time reformers have risen to expose the evils and to work for purification.

Candor requires me now to make a very important explanation and qualifica-

tion in regard to the nature and extent of the likeness. In very truth it is often a verbal correspondence more than essential likeness. This is because the dominating philosophy of India is what for lack of a better term we may call pure Pantheism, with all its accompanying doctrines of illusion, fatalism, transmigration, and the like. . . .

Space permits reference to only a few of the results of such a philosophy and their contrast with Christian thought. Between two systems of thought, one of which affirms that the Infinite is a personal God and that man is his child and a free moral agent, and the other of which denies both of these conceptions, how can there be agreement much other than verbal? With the Infinite impersonal, and man an emanation from it, and not a free moral agent, what meaning is there in the words the "Fatherhood of God" and the "brotherhood of man"? With an impersonal Infinite and with man's personality and moral consciousness an illusion and man the result of fate, logically there is no sin or sinner, prayer is idle, and what Westerns mean by love or obedience is not possible. Though according to the Vedantic philosophy agreement of Christian and Hindu thought must be mostly verbal, is there not under all some real and essential agreement, and, if so, how? There is, and the true explanation is this: God has actually always been in contact with the Hindu mind and heart. Hence the Hindu had an experience of vital relation with Him, but he did not rightly understand it. His theory of it, that is, his philosophy, was one-sided and misleading. Therefore he sometimes spoke and acted inconsistently with his philosophy, but consistently with the ill-understood teaching of God. . . .

Space permits but a very brief account of popular Hinduism. In many points it is very far removed from philosophical Hinduism. . . . With polytheism, idolatry, and caste as the essence of popular Hinduism, of what logic or value to speak of the Fatherhood of one spiritual God and the brotherhood of all men? And yet in popular Hinduism there is at bottom testimony to God's teachings. . . .

The subject assigned now requires some statement of the contrasts between Christian and Hindu thought.

To philosophical Hinduism the Infinite, Brahma, a word of neuter gender, is the universal It, without those attributes which we have in mind when we use the imperfect word personality; therefore without holiness and incapable of expressing or receiving what we call love.

To popular Hinduism God is sometimes one, but more often many; sometimes good, sometimes not good. To Christianity God is the heavenly Father, always and infinitely good; God is love.

To philosophical Hinduism man is an emanation from the Infinite, which in the present stage of existence is the exact result of this emanation in previous stages of existence. His moral sense is an illusion, for he cannot sin. To popular Hinduism man is partially what he is to philosophical Hinduism, determined by fate; partially he is thought of as a created being more or less sinful and dependent on God for favor or disfavor. To Christianity man is the child of his heavenly Father, sinful and often erring, yet longed for and sought after by the Father.

Preëminently does the contrast between Christian and Hindu thought appear in God's relation to sin and the sinner. According to philosophical Hinduism

there is no sin or sinner or savior. According to popular Hinduism sin is mainly a matter of fate. In regard to sin there is no commoner phrase than "*deva pap karta karavita*," that is, "God commits sin and causes others to commit sin." According to Christianity sin is the only evil in the universe. But it is so evil that God grieves over it, suffers to put it away, and will suffer till it is put away. The revelation of himself in Jesus Christ was preëminently of this character and to this end. . . .

To philosophical Hinduism salvation is passing from the ignorance and illusion of conscious existence through unconsciousness into the Infinite. To popular Hinduism salvation is getting out of trouble into some safe place through merit somehow acquired. To Christianity salvation is present deliverance from sin and moral union with God, begun here and to go on forever. . . .

It would be merely sentimental and superficial to think that Christian thought had not something fundamental for the enrichment of Hindu thought and life. By its contact with Christian thought Hindu thought and life will be preëminently enriched, first, by that supreme revelation of God and of man which Christ gives ; then, by that harmony between God and man which Christ secures, and then by the power of the Christian motive. . . .

In all my study and experience in India, the land of my birth and lifework, I have not found in Hindu thought the Christian doctrine of the Holy Spirit ; the Spirit of God whose supreme title is "the Holy," whose special function is to make men holy, who makes both the bodies and souls of men his temple that he may apply to them the things of Christ and make them holy. Christian thought will enrich Hindu thought and life with this truth. Christianity is giving to India a weekly day of rest and worship. Christian thought will give to India's life all that wonderful power of organization for the quickening of the spiritual life and for arousing and directing religious activity which is characteristic of the Christian church. Hinduism has no church, no social public worship, no missionary activity.

There are not a few intelligent Hindus who see something of the truth of these things and who desire more or less of them.

IMPRESSIONS FROM A MISSIONARY EXPERIENCE OF TWENTY-FIVE YEARS.

BY REV. ALPHEUS N. ANDRUS, OF MARDIN, TURKEY.

It was my privilege, at the beginning of my missionary life, to spend the first four months at Harpoot, in the company of such veterans in the service as Messrs. Wheeler, Williams, Barnum, and Allen. From them I received the principles underlying the missionary work of that large and successful station ; and by those principles I have sought to be guided in my efforts during the twenty-five years of my connection with the mission. Grateful to God for granting me this period of service, I am also thankful for the impressions which that service has so deeply fixed in my mind, and in the hope that they may be helpful to my friends I would humbly mention the chief of them :—

1. That in the missionary work *God reigns*. We accept as a fundamental

article of faith the general fact that God reigns ; but one receives an enlargement of his faith when specific impressions of that fact in connection with a definite line of Christian work are borne in upon the mind through the experience of twenty-five years. I never shook my fist so at Providence as I did when my missionary father, Mr. Williams, was snatched away from the work which, with new prospects of enlargement, seemed more than ever to require his presence. Such a stroke, at such a time, was so utterly at variance with human wisdom that every one felt that his removal was wholly the Lord's doing and in accordance with his inscrutable plans for the conduct of this work. We have been many times during this period similarly reminded that the work and the workers are in the hands of God who not only *reigns* over, but also *governs*, both it and them.

2. That the *work* is the *Lord's*. We sometimes refer to it as "our work," but we say it conventionally. The longer I labor in it the more clearly and deeply I realize that this work in its inception, purpose, spirit, the strength and wisdom necessary for its prosecution, and the character of its achievements, is of the Lord and also through him and to him. This fact is full of comfort to the weary worker and also of strong encouragement, because it gives the pledge of the certainty of ultimate success, however varied and discouraging the experiences attending it.

3. That *special* and *particular* providences wait upon the work and the workers. Every missionary has experienced more or less notable incidents in his life which furnish indubitable testimony on this point. I remember when a corrupt judge was bent on finding flaws in the deeds of the land purchased for the use of the station, but the Lord at that juncture raised up for us a friend in the person of the comptroller of the treasury for this *sanjak*. More than once enemies of the truth had concealed men by the roadside to kill me as I passed, but the Lord put it into my mind to go some other road, I being ignorant of their devices until after reaching home in safety.

4. That I feel less confidence in my knowledge respecting the work than I did twenty years ago. After I had been five years on the ground I felt that I had mastered not only the principles but also the details of all forms of missionary work, and that no one could tell me of any new principle or instruct me as to any new method for the conduct of the work. But I have come twenty years this side of the sophomoric stage of my missionary experience, and while I probably know more both of principles and methods than I did then (it were a pity if I did not), still, with an enlargement of knowledge and experience, I have come to have less confidence and assurance in what I have attained unto in the science of missions ; for it is coming to be more and more a science, having now passed beyond the stage of an unscientific empiricism.

5. That I have a more constant and steadily deepening consciousness of the divine presence with me ; rather, to speak more accurately, of a closer nearness to the divine presence. The exigencies of this work so transcend human wisdom that we are continually driven to the mercy-seat for the wisdom "He giveth to all men liberally." Constant fellowship with Jesus is the only guaranty for hope, joy, and success in this work. We gain all our victories on our knees. When we stand up we fall.

6. That I am thinking less of what men say of me and do toward me, and more about how I appear to Christ and what he is continually doing for me. A missionary's experience as it advances is, or should be, more Christocentric both internally as respects himself and externally as respects his teaching and conduct.

7. That with the added years of service I have a stronger love for the work and a deeper sympathy with the people. A little more than half of my days have been spent in this service among this people, so that my life has become bound up in it and very largely assimilated in thought and feeling to them. Thus while physically the capacity for *quantity* of work may be diminishing, mentally and spiritually the capacity for *quality* of work with and for this dear people is, or should be, steadily increasing.

8. That, so far as I am concerned, the work is of more value to me than I am, or can hope to be, *to the work*. As a school for the training of the whole man I know of no equal to it; certainly there is none superior. Were I, as a young man, to have my choice over again to-day, I would choose—or rather, that God would again choose for me—the foreign missionary service. I certainly desire nothing better, if powers of body and mind should hold out, than to spend another twenty-five years in the same work and in the same field.

“Would you be young again? So would not I.
One tear to memory given, onward I hie.”

Letters from the Missions.

West Central African Mission.

A NEW STATION.

THE mission has decided to open a new station in the Ondulu country, which is between Bailundu and Chisamba. The region has been explored, and Messrs. Lee and Woodside, with their families, have been designated to undertake the new work. The district bears the name of Sankanjimba, and the particular site chosen is near Vonyoka. Both Messrs. Lee and Woodside have camped for a time near this spot, finding within a distance of an hour from this location upward of seventy-five villages. Mr. Woodside says:—

“The villages are not large, yet they contain a great many people. They are in groups of from six to ten in a group, making them easily accessible. Near the site selected is a spring of water which at the close of the dry season had over six feet of clear, fresh water. The view from the spot is lovely. The country in gen-

eral is hilly, and the streams are more like mountain streams, with rock or gravel bottom.”

Mr. Currie and Misses Johnston and Melville reached Bailundu on the tenth of August, and after a week's visit left for Chisamba. They had had a remarkably good journey and were well and strong. Mrs. Webster, writing from Bailundu, August 23, reports that the Girls' School would close on October 1, after an eight months' term. The girls have been prompt and regular in attendance, diligent in study, and quiet and orderly in deportment.

TURNING AWAY SORROWFULLY.

Mr. Lee reports that at Chisamba evangelistic services have been fairly well attended, and that the young men were holding on in a satisfactory way. He sends the following story:—

“A few weeks ago two of our *sekulus* (chief men) came to call on me. They

were men who have long and regularly attended our services and of whom we were hoping much. After the usual salutations were extended I asked them if they had anything particular to say. As is customary they answered: 'No, Nana; we have only come to visit.' It is a custom that often amuses us much, this beginning a conversation by saying they have nothing to say. No matter how important the matter they wish to speak about, they invariably begin by saying, 'We have no words to speak; we only came to visit with you.' And on receiving answer that we are glad to have a visit from them, they begin in an excited manner to tell the real reason for their coming.

"On this occasion, after brief interchanges of civilities, I began to bring the conversation, as is my wont, around to the one important theme, and was much surprised when the old men said: '*That* is what we have come to talk about. We have been to all the villages and paid up all our *ovimbu* (fines) and now we owe nothing to anyone, and we belong to the Believers. We have accepted the *Words*.' Poor dear old men! how much, how *very* much delighted I should have been could I have taken them by the hands and called them my brothers in Christ Jesus. But I could not do so. I knew too well that they knew but little concerning a change of heart from their own actual experience. So after telling them how pleased I was to hear that their fines were all paid up, and explaining to them how God wished us to live with our fellowmen, I went on to tell them that the foundation of all good works must be laid on acceptance of Christ as Saviour and on a sincere desire to obey his commandments. They interrupted me by saying, 'Yes, Nana, we know all that, and we have accepted; we are now of the Believers.'

"At that I was constrained to ask each how many wives he had and how many slaves. Were they going to continue buying slaves? How about the 'beer drinks' and all the ceremonies connected

with them? How about consulting the fetich doctors, etc.? Well, the result was about the same as with the young man in Luke 18:23. The old men went away 'very sorrowful,' for they had many wives and slaves, and their oldtime superstitions were ingrained in their very being, and their souls dearly loved their tribal customs.

"I noticed that one of these men went to the coast to trade just after that conversation, and the other failed to come to our services, and in the boys' prayer-meeting I heard many petitions offered on behalf of 'those at the villages who were making it hard for those who wished to accept the Words.' On inquiring of the older boys what was the meaning of those petitions I was told that the old men of the villages were 'making hardship' for those who wanted to attend our services and schools. They were saying that they could not accept the words and continue to be *Ovimbundu* (their own people); that then they could have only one wife; no slaves; could have no beer drinks or fetich worship. In short, that all their ancient customs must be done away with, and 'it should not be so.'

"So the line became very sharply drawn between the Christians and the would-be Christians and the heathen. Our congregations became smaller and I was much exercised in mind as to whether I had spoken wisely, but could find no point on which I could have spoken or acted differently from what I did. However, I am thankful to say the congregations are again increasing, and one of these same old men again attends regularly, while the other comes occasionally. Anyway I have the satisfaction of knowing that now many of the people do really know what it means to become a Christian, and those who harden their hearts against the Spirit's drawings cannot do so with easy consciences. It seems to me to be no small thing that some—yes, many—of their consciences are at last awakened.

"Poor old Makimba, the priest of Chisamba, of whom I wrote so favorably

a short time ago, has seemingly given up the struggle. He has absented himself from all our meetings for some time, and is again carrying *kandundu* (the chief fetich) whenever occasion arises. Our hearts are very sorrowful because of this. We do long for Makimba's conversion. He is so intelligent and, in his way, gentlemanly. He is also a man of much influence and could be a power for good as he now is for evil. We think that a few months ago he could truly have said, in the words of Agrippa, 'Almost thou persuadest me to be a Christian,' but now —? Well, God can yet touch his heart and we may yet have the joy of knowing of his salvation. May the Lord grant it!"

HELP NEEDED.

While rejoicing over the coming of the two ladies as reinforcement, Mr. Lee raises a cry for more helpers:—

"This work is awful in its greatness. Commercial men are settling all around us, bringing with them their usual train of evils, and unless missionaries come fast and quickly these people will soon become so corrupted that to evangelize them will be an almost hopeless task. I say 'corrupted' because they really are corrupted by contact with such traders as come here. In spite of all his heathen practices the native is by no means an ignoble specimen of humanity until he becomes degraded by the white man's rum and example. After much contact with the white and half-breed traders the souls of the natives seem to die within them and they sink to almost, if not quite, the level of brutes. Which is to win the race for these precious souls, the Church of Christ or the agents of the devil? Can you not stir up Christ's men and women at home to something like a realization of their responsibility in this matter?"

Mr. Fay reports from Kamundongo that on account of the absence of some of the young men at the coast the Sunday services are poorly attended. The able-bodied men are few in Kamundongo, and

the same is true of many of the near villages.

Marathi Mission.

THE INDUSTRIAL SCHOOL AT SIRUR.

THIS industrial school is meeting with great favor on the part of the people. Many are eager to join the school and the suggestion that there may be a vacancy leads at once to many applications; not only Hindus but Moslems are asking for admission. Mrs. Winsor, writing under date of September 7, speaks of a lad sixteen years of age who had walked from one of their out-stations, twenty-two miles distant, begging for admission:—

"He has been baptized and has come out as a decided Christian. He is a lad of good caste. Let the friends who have aided in this school be assured that their gifts are not in vain, for all these boys become Christians before they go out into the world. They invariably find good situations with good pay awaiting them, from twenty to forty and even to a hundred rupees per month. We do most earnestly pray that God would continue his blessing and give us more abundantly of his Spirit's influence and all the needed supplies for this important enterprise."

Madura Mission.

HOW SHALL THE PREACHERS BE SENT.

MR. PERKINS, of Arrupukottai, who has charge of a large number of out-stations, writes of the distress and anxiety he is in on account of his utter inability to meet the demands that come from all quarters. In 1882 the Board gave that station for preachers in its villages 2,400 rupees (about \$800). Then there were 2,200 Christian adherents; now there are 3,600 adherents and the Board gives 200 rupees less.

Mr. Perkins writes:—

"It is most difficult to work in this way, for the work necessarily must be very superficial in many places and the converts from preacherless villages are swept off their feet by the tide of persecution

that always comes in after a gathering has been made into the church. We ought to have not only enough to hold the present villages in which are Christians, but also some reserve fund for emergencies; as, for example:—

“In March last forty persons forsook heathenism in Sengerkottaiputty, and when I was urged to place a preacher there to instruct them in the truths of Christianity, in order to hold them, I simply was obliged to tell the pastor: ‘The people will have to get along the best they can alone, as it is impossible for me to place an agent there.’

“So another preacher, who has the care of over 100 souls in his own village, 60 in a village a mile away, 30 in a village two miles away, and 25 in a village two and a half miles away, came to me and begged for another catechist to take one or two of the villages off his hands, as he could not do thorough work; but I had to deny him and told him to do the best he could.

“There came a case two months ago which will illustrate the straits in which missionaries often find themselves. In a village called Aladiputty 150 people, and fifty in a village half a mile away, turned to Christianity. I could not turn a deaf ear to this case nor allow such an opportunity for influencing so many souls for Christ slip away from me. I knew also that though the heathen were very quiet then, the opposition and persecution would be very violent, and that a thatched church could not be erected, as it would be burned down in no time by the heathen; so a tiled church, costing \$150, was absolutely necessary.

“Another feature of this particular congregation weighed heavily upon me, and should move the churches at home. The fathers and mothers of this people came to Christianity thirty-five years ago, but owing probably to the want of money the missionary then in charge could not place a preacher there to lay the foundations deep and strong. So the little thatched church was quickly burned down, persecution became fierce, and after a few months the people fell back

into their old idolatry and superstitions. That generation was lost. Now another generation knocks at the door of Christianity. Are we to lose this generation also because we have no means whereby to lay the foundations properly?

“What do the churches in America want? They send us out to assist in bringing the heathen to Christ. Well, here they are. In Sengerkottaiputty, 40; in Aladiputty, 150; in Mullaikeraputty, 50; in Tirunatherpurum, 60; in several other villages, smaller bands. Are they to be left, babes in Christ, to stand the shock of persecution alone, or shall they have a preacher and helper? It is for the churches in America to say.”

SCHEMES OF PERSECUTORS.

“Yesterday I heard something of the persecution that had commenced in Aladiputty. First the heathen tried to allure the congregation back to heathenism, saying that they would give employment, that they would execute a bond that no trouble would occur, if they would only come back. That failing, they commenced a series of persecutions. One rich man when plowing went over the boundary into the land of a Christian and plowed up about a yard's width the whole length of the land, thus adding to his own land and necessitating an expensive lawsuit to recover, with a doubtful termination, as the Christians receive little favor at the hand of Hindu officials. Next they ordered the washerman not to wash for the Christians; then the large landowners dismissed all the Christians who were working in their fields. If a man wanted work in the harvest field, all that was necessary was to say, ‘I am not a Christian,’ and work would immediately be given. They have publicly announced that this sort of thing is to be kept up until Christianity is driven out of the place.

“Fortunately for me one of my sister missionaries happened to have just received a donation from some society at home sufficient to support a catechist for one year, and she generously turned the money over to me. But the church—

what about the church? It was useless to build a thatched church to be burnt down, and a church is absolutely necessary, as the people cannot meet in their little huts; so I have commenced a tiled church which is to cost 325 rupees, or about \$125, and you must really try to get it from some church or individual at home. This was a case when to hesitate would be to lose the congregation, and I had to strike quickly and trust that you would come to my aid.

"You thus see why more money is needed here to hold old villages. In all branches of business in the world the merits of putting out money on a venture are admitted and many fortunes are thus made. The children of this world are wiser than the children of light. The Lord's work is oftentimes carried on in such a petty sort of way that nothing new can be attempted, no venture made, and the missionary must rest content with the slow natural growth of the congregations already received.

"This station needs ten more preachers for villages where now no religious instruction is given, or in other words this station needs about 5,000 rupees, or \$1,600, a year for preachers alone."

ANOTHER CRY.

Mr. Tracy, of Periakulam, writes in the same line as Mr. Perkins:—

"The effort to bring the work down to the limits of the funds in hand has been far harder than it would have been to have let it run out into new and enlarging channels. I have been obliged to refuse teachers to two villages where the people stood ready to build a school-house, and to provide a house for the teacher to live in, as well as pay fees for their children at the rate which is usually charged. In two other places there is urgent need of a catechist to visit the scattered Christians in several adjacent hamlets, but I have been unable to see my way to meet the cost of such a man. What the people pay toward the support of such a man to work among them is very little indeed, and necessarily so,

while their own living is a matter of paupery. It is possible that there may be cumberers of the ground among those who are employed, but I have had a very good reason for searching such out, and if any remain it is in spite of my best efforts to the contrary.

"In Pastor Isaac's field, the Kambam pastorate, there has been continued scarcity of food and no little suffering, though not the extremity that we are used to describe as famine. In many of the villages of that region the people would be in sore straits for food were it not for their being able to go to the work on the great water project in the Travancore Hills near by. Pastor Isaac is doing what he can in the way of following his people to the hills and improving the opportunity for evangelistic work at the same time."

Ceylon Mission.

NEW MEDICAL WORK.

DR. AND MRS. SCOTT, who are both to devote themselves to medical work, have found on their arrival in the country that their services are in great demand. Dr. T. S. Scott writes:—

"Before we came to our home, but more particularly after we came to Manepy, the people began to bring their sick friends to us. We tried to persuade them to wait until we were fairly settled, but in vain; so we were obliged to open the dispensary the following week. From week to week the number presenting themselves for treatment increases, and now our time is almost wholly occupied.

"The dispensary was opened on the nineteenth of June. The total number treated in June was 113; in July, 445; and in August, 712. In addition to these outdoor patients, we have seen a number of women in their homes.

"We began work in the old building so long used by Dr. Greene as a dispensary; but we found it inconvenient, and, with the consent of the mission, we moved into the vacant mission house adjoining the church. This gives us separate rooms for men and women, a private room for

special examination, a dispensing room, a dark room for ophthalmoscopic work, and an operating room. The large verandas on either side furnish ample waiting rooms for all. The old dispensary building being now vacant, we began to use it as a temporary hospital, and have found it exceedingly useful, especially for patients receiving surgical treatment.

“One peculiarity in hospital practice here is that the patient’s friends all want to come with him. Three or four, and even as many as a dozen, will come and stay about, sleeping on the verandas or in front of the hospital door. This has its disadvantages, where the patient needs quiet, but it has the advantage of affording a special opportunity of speaking to them of the Saviour under circumstances which invite their thoughtful attention.

“We have been very fortunate in securing competent Christian assistants. Mrs. Scott’s need of a woman to interpret has been met by one who bears the name of one who for over forty years worked among the women and girls of Jaffna, Eliza Agnew. For some time she has had a longing to study medicine, a profession as yet little known to Tamil women. She has refused offers of marriage, against the wishes of her best friends, hoping that sometime she might be able to accomplish her object. When she heard of the possibility of coming to us, she said this was God’s way of making her fit to help her sisters in Jaffna. She came to us and has proved eminently helpful. For the general conduct of the work in the dispensary, and as special assistant to myself as interpreter, I have engaged a graduate of Jaffna College, where, while a student, he became a Christian. He comes of a family whose caste is counted one of the highest in the province. His friends were much displeased with his decision to become a Christian. When they found him firm, they yielded so far as to allow him a place in the home, hoping to effect a heathen marriage, and thus draw him back. However, by the advice of the missionaries, a Christian marriage was arranged. His relatives

made every attempt in their power to prevent this marriage, even to carrying the case to the courts, but failing in this they disinherited him. His father has since died and for two years he has not seen his mother. Since his marriage he has lived with his father-in-law, and during that time has studied Western medicine. This makes him a valuable assistant.

“For the evangelistic work among the patients while waiting, we have engaged Mr. Fitch, whose long experience in teaching in mission schools and subsequent work as a catechist make him a capable helper. He holds a meeting every dispensary day with the patients, and then spends the rest of the time in personal conversation and in distribution of tracts. Mrs. Fitch also works similarly among the women. We have also a dispenser and an assistant employed, and an orderly, all of whom are doing good service.

“We are gaining the confidence of the people, and some of the strictest heathen, among them even some priests, have entrusted themselves to our care. Some have professed to accept Christ, while others, though not relinquishing heathenism, have been made very warm friends of the medical mission.”

North China Mission.

THE MONGOLS. — DEFENCE OF CONVERTS.

MR. ROBERTS writes with great earnestness as to the duty of the American Board to take up work among the Mongols. This was the earnest wish of James Gilmour before his death, and a work which yet remains to be done. At present the difference in the language is the great barrier. The preaching of the gospel at Kalgan does not affect the many Mongols who visit that city because it is not understood. Yet Mr. Roberts speaks of having with him a Mongol young man who is very promising, and whom he believes to be truly a Christian. He has committed to memory the Catechism and nineteen chapters of Matthew’s Gospel. Mr. Roberts thinks it is perfectly practi-

cable to do something efficient for the Mongols in connection with their station at Kalgan. He also speaks of meeting, in an inn only ten miles from Kalgan, two men who had walked all the way from Tibet, having been three or four months on the journey. These Tibetans were on their way to Peking and thence to Wu T'ai Shan to fulfil certain vows. They were given a copy of the Gospel of John in Tibetan and read it with evident pleasure. Of a case of sharp persecution, Mr. Roberts writes : —

“The Chinese church at Ching Ko Ta has been in trouble for half a year. Its membership has about doubled during this time, and there are now forty-nine church members whose homes are in that village, but they are treated very badly by the heathen. Last December a newly received member was beaten severely by a small official, owing to some misunderstanding as to the payment of taxes. He was beaten almost to death, but fortunately recovered.

“One of our Kalgan missionaries tried to have the brutal official condemned and punished, but did not succeed. This emboldened all the heathen of Ching Ko Ta, who formerly were in fear of us foreigners, and they have stoutly asserted that our religion is all a fraud and that the foreign pastors cannot defend their flock. So in April they compelled three of the church members to pay a tax for the support of theatricals as a means of worshipping idols. The total amount paid was only seventy cents ; but it was contrary to law that any such tax should be levied upon Christians, and, as the threat was made that like payments would be required several times each year, we all decided that an effort must be made to maintain the religious liberty of our converts.

“After consulting with the mission at the annual meeting, with the United States Minister in Peking, and also with the Rev. Dr. Martin, I went to Ching Ko Ta with a copy of the Imperial Edict, which forbids the requiring of such taxes from Christians ; and I exhorted the offenders, hoping to bring them to a better mind,

but no regard was paid either to my words or to the edict. So I requested the *Hsien* magistrate in this city to interfere and put a stop to such offences. His reply was satisfactory, stating that the Edict made it a criminal offence for anyone to compel Christians to contribute to theatricals or other heathen worship ; and he sent a special messenger with his written mandate, forbidding the collecting of such taxes from Christians. So far so good, but that is not enough. We want the money already extorted from our church members contrary to law to be repaid, and want a proclamation to post in our Ching Ko Ta chapel as a permanent proof of the right of our cause and a menace to evildoers. I have come to this city to ask for this money and the proclamation, and have good hopes of getting them, as the command of the magistrate already given virtually assures them to me. Meantime the small official who beat the church member is distressing all the church members by making their ordinary taxes, which they must pay to the government, more heavy than hitherto. Who can tell what the end of the trouble will be? We pray for the peace of Zion and are thankful for the good already attained, but it seems as if peace were still distant. I only hope that great good may result from this trial through which that church is passing.”

Japan Mission.

DISTURBANCES AT TOTTORI.

IN a letter dated September 8, Mr. Rowland, who was then absent from his home, received tidings of disturbances made by some twenty-five or thirty rough men, who during the summer acted in a riotous way, both within and without the church. They threatened to burn Mr. Rowland's house during his absence, and for several nights a half-dozen or more of the men of the church spent the night on the premises. Some of these men were subsequently arrested. In the meantime the church held daily morning prayer-meetings to pray for their opposers, that

they might be brought to the light, and for their own continued faith and zeal. On his return to Tottori Mr. Rowland wrote, October 2 : —

“ There is now no disturbance of preaching services in the church, and the regular attendance is at least as good as during May and June. One of the leaders of the uproar at the time arrayed himself in prisoner's garb and took to himself the name ‘Kangoku Tarō’ [‘first of the prison-birds’ (?)]. Now he professes repentance, is a regular attendant at church, Sabbath-school, and prayer-meeting. He is a graduate of an academy, knows some English, is really intelligent, and says he was formerly a member of a Presbyterian church in Yokohama. He has been helped to an outfit for trading, and is in these days diligently plying the vender's vocation. Yesterday he was in my Sunday-school class.

“ Another of the ringleaders, who before our return had, at the police headquarters, boasted that he cared nothing about being put into prison, but was just ‘waiting to thrash that Rowland’ — this fellow too came to the house yesterday, but completely cowed. He professed to have been impressed by the valor, virtue, and patience shown lately by the Christians under fire, and to be now in earnest in investigating the truths of Christianity.

“ What is in the future remains to be seen. Of the first one, at least, we have some hope, and the power of the other fellow to oppose is broken.

“ The preaching-place in a suburb of the city which was temporarily closed on account of the excitement, nobody being willing to rent a house, is again opened. Attendance there is better than usual.

“ Shikano, the place twelve miles away where we have been a little, but have no evangelist, is looking up. An application for baptism is now before the church from a young man of a prominent Shikano family.

“ Another good thing here in Tottori is the determination of a prominent lawyer, whose family are all Christians, to work by himself a school for the poor. He

was moved to this by the change in his son while at the Doshisha, and by the story of Mr. Ishii, of the Okayama Orphan Asylum, among other things. Rejoice with us and pray for us !”

WITHIN THE OKAYAMA DISTRICT.

Mr. Pettee, accompanied by his wife, Miss Barrows, and Mr. Newell, of Niigata, recently visited eight different places in the region west of Okayama. In five of these places they held formal meetings, holding during the week thirteen different services. Of some of the places visited Mr. Pettee writes : —

“ One little band of twenty Christians has lost through removals eleven of their number during the past summer, but instead of being disheartened is hard after new inquirers and beginning to prophesy of new conquests.

“ In two of the places an ex-army Englishman who professes to be a convert from Christianity to Buddhism had recently lectured, and the baser elements of society were stirred up to some opposition to gospel preaching. But we suffered no special inconvenience, and letters from every place visited, received since our return, say that a new impetus was given to the work.

“ Hiroshima, one of the cities visited, sent an urgent request to our mission at its last annual meeting for a missionary family to reside there. Interesting and hopeful as the work there is, the mission deemed it best to say No. Now the overworked evangelist, Rev. H. Yamanaka, pleads for an assistant. The Home Missionary Society is in debt and it is doubtful if our station can furnish the funds or the man, especially as it has three other similar requests at present under consideration. It hurts more than pen can write to refuse these requests, but there is a limit, especially in this year of hard times at home.

“ By taking Monday as a rest-day we visited the beautiful island of Miyajima, one of Japan's three most famous beauty-spots. The island is about five miles in length, with a population of 4,000. It

has a most interesting old temple and gateway, built out over and in the sea. On the top of its wooded hill, in a rude house, is a stone fireplace, about five feet square, in which a large log of wood is kept continually burning. For 1,000 years this fire has never once been suffered to die out, and faithful worshipers go there to buy pine sticks whose ends have been charred in the sacred fire. The presence of these in the house is believed to ward off sickness and ensure prosperity.

"Mr. Newell and I also took a look at two places practically revolutionized by modern Japan. One is an island on which a naval school most admirably equipped is located, while the other is the government's naval station for Western Japan. We went up the valley two miles and saw where a rugged waterfall had been metamorphosed by modern engineering into a fine reservoir. The gatekeeper courteously reversed the operation for our benefit, and turned the reservoir back into a splashing waterfall. Not every tourist or missionary gets a waterfall made to order for five cents, as we did. Evangelistic work in this place is carried on by the Presbyterians. Land has risen there in value eightfold within six years and the end is not yet."

THE ASYLUM WORK.

"Here in Okayama the most activity is shown by Mr. Ishii and his helpers at the Orphanage. A new work is providentially opened to him, that of caring for discharged prisoners. The Buddhists have had free charge for years and expended much money in the ethical training of convicts. Results *nil*. Now the door is opening for Mr. Ishii, and many are urging him to go into that work. There are at present 1,000 prisoners confined here in this city. When discharged they find society turned against them and large numbers are now in for their third and fourth time. By one of those striking providences which are continually happening to such ready and busy servants of the Lord as Mr. Ishii, two discharged

prisoners who were on the point of self-destruction have been saved during the past fortnight, and Mr. Ishii is just opening a straw-matting manufactory to give such men employment. The great desideratum is more houseroom. There is only a small shed for this new industry. The Asylum printing-office is badly cramped for room for its thousands of Chinese type, and the orphans have been so crowded for sleeping-room that several of the weakest have died during the recent hot weather. If only some of the Lord's rich stewards could see this patient, self-sacrificing work, I am sure they would cut off one luxury for the sake of this truly Christlike enterprise in behalf of orphans and prisoners. One Christian man in this vicinity has become so impressed with its worth and need that he gladly gave *all the money he had saved during the past two years*. Thirty-one dollars was the sum—a small amount, but it was *all* he had. Such cases are far too rare in this close-calculating age.

"The Asylum has the refusal of a \$240 house desirably located, which it will buy if possible without going into debt. The children spend their spare time in distributing tracts and doing other forms of personal work. They are organized as a Salvation Army and a Christian Endeavor Society, and they lose no opportunity of letting their light shine for Christ and the Church."

A CHRISTIAN CONVENTION.

Mr. Pedley, of Niigata, sends the following:—

"The annual meeting of the Christians of Echigo province and the Island of Sado was held in the town of Murakami, September 6 and 7. Murakami was formerly a daimio town and is situated about forty miles northeast of Niigata, leading to which is a good jinrikisha road bordered in many places by large and beautiful pine trees, the delight of every Japanese eye. The situation of the city, surrounded as it is on the north and east by hills and on the west by the Japan Sea, narrowing into a bay a mile from the

town, is beautiful in the extreme. The population is not more than 11,000. The place is noted chiefly for its fine vegetable market and a certain kind of lacquered wood-carving not found elsewhere.

"There is no Kumi-ai (Congregational) organization in Murakami, but some fifteen or twenty years ago a Presbyterian church was established in the midst of a good deal of persecution. Now there is quite a capacious church building and an organization of about sixty members. At the annual meeting Sado was not represented this year, but from Echigo proper there were assembled at each session some fifty people, representing all the denominations of the province. As the object of this meeting is to establish a closer fellowship among the scattered Christians, only part of the time was spent in discussion.

"First came a report of the churches. The most practical matter presented to the meeting came from Mr. Okabe, of Nagaoka. He proposed that letters be sent out to all the leading officials of Echigo, asking their opinions of Christianity, and in case any expressed a wish to know further about it, that the newspapers of the province be requested to grant space for the presentation of Christian teaching. He felt encouraged to bring this matter up, as one newspaper in Nagaoka had opened its columns to him. Mr. Okabe's proposal was warmly welcomed, and after a few questions about minor matters it was adopted and a committee of three chosen from among the workers in Nagaoka and Niigata.

"Following this was a short interchange of views on the greatest need at present in evangelistic work in Japan. All seemed to concur in the opinion of one experienced pastor that the two great needs were a godly life among all Christians, and efforts on the part of evangelists to bring their people into *direct* communion with God.

"On the evening of the 6th a public meeting was held in the church, at which about 150 were present. The speakers were Mr. Okabe (Congregational), Mr. Banno (Presbyterian), and the writer.

All three were gratified at the earnest and courteous attention paid."

Micronesian Mission.

THE GILBERT ISLANDS.

A BRIEF letter from Mr. Walkup, who was at Butaritari with the *Hiram Bingham* on the fourteenth of August, reports that he has made his trip to Ocean and Pleasant Islands and also to Kusaie and back. While he was gone to these western islands a British man-of-war passed through the Gilbert group, having on board the governor-general of Fiji. Mr. Walkup speaks warmly of the impression left by that visit, believing that the coming of the governor has helped in setting up a standard for righteousness. We judge that the German Commissioner has granted the *Bingham* permission to call at Ocean and Pleasant Islands without clearing from Jaluij, according to previous requirements, but he still desired that the teachers should be removed from those islands, since they taught the Bible in the native tongue. When Mr. Walkup visited those islands there was no German official upon them, and the natives as well as the traders protested against an attempt to take away their teachers. Mr. Walkup hoped to finish his third trip through the group before the return of the *Star* to Butaritari.

FROM MOKIL, PONAPE, AND NGATIC.

Mr. Rand sends a brief report of the work on these three islands, covering the period from January to July. Of Mokil he says:—

"The work in church and school has been encouraging notwithstanding some evil conduct on the part of some of the pupils in the school. Of the thirty-seven church members who are in good standing at the beginning of the year, all have held fast except three. All the meetings, both morning and evening, Wednesday afternoon, and on the Sabbath, are well attended. The contributions are larger than last year. The Sabbath-school has increased in numbers and the attendance is much more regular. Ninety-six names

are enrolled, with an average attendance of more than eighty. We had fifteen weeks of school, with an average attendance above fifty; eleven of these students were in the training class, two are preparing for service as preachers or teachers, and they will be ready at the end of the year to go to some other island if not needed at home. The health of all on the island has been fairly good."

Of Ponape Mr. Rand writes:—

"The *Star* let go anchor in Port Santiago before noon, Sabbath, the seventeenth of July. The new governor, who came in May, was called back to Manila by the June steamer, and he expects to return in August. Captain Flanders, who was governor *pro tem.* when I was here last year, is holding the same position in the governor's absence. The *Star* was not allowed to go around to Kiti to get the launch and other things. Governor Flanders was very kind, but said he could permit me to have intercourse with the natives only in their harbor. A great many natives came aboard the *Star*. From Henry Nanpei and others we hear that King Pol and the other Christians of the Metalenim tribe are holding on to their Christian faith. The Oua, Japalap, and Tuman churches are keeping up their meetings and Sabbath-schools and are beginning their schools. King Pol is a wonder to his people and the people of the whole island. Since the trouble at Oua in 1890 he has developed into a strong Christian leader. He is still on the defensive against the Spaniards and refuses all their terms of peace, feeling that his own life and the lives of many of his people would be taken because of the Spaniards killed. He is very zealous in rooting out all the evil in his tribe, and has succeeded in keeping out the liquor that is destroying the other tribes. He is also able to keep his people from marrying in the heathen fashion. All guilty of this are sent out of the tribe.

"Henry Nanpei, since his return in 1891, has been having a strong influence for good over the Kiti tribe. He has succeeded in reducing the consumption of liquor a great deal. The present gov-

ernor seems more liberal and tolerant in regard to the Protestant religion. Three of our Ponape teachers are teaching for him at ten dollars a month for man and wife, and are permitted to teach as they please. But one of the thirteen teachers Mr. Doane left in charge of the churches and schools has been drawn away by the Spaniards; two others are leaning that way, but still hold to their faith in Christ. All of the six couples who were in the training school with me, and several others from the same school who were not preaching, are still holding fast as Christians."

Mr. Rand reports that the *Star* spent two days at Ngatic, where the church seemed to be somewhat lukewarm, but the teacher and his wife, who started the work at that island in 1889, were returned to their field of labor, and hopes are cherished of good results. One couple and one young man were taken to the school at Mokil.

FROM RUK.

The *Star* arrived at Ruk on July 25, and returned Miss Kinney to her associates. Mr. and Mrs. Snelling were in somewhat better health. The schooner *Robert W. Logan* had not then returned from Japan, but was expected very soon. Nothing is said in the brief letters received of any more fighting between native tribes, and yet allusions are made to a wave of heathenism which has swept over the island, affecting the Girls' School as it did other branches of work. Of her return to Ruk and of the islands at which the *Star* touched on the way, Miss Kinney writes from Ruk July 27:—

"We reached here on the 25th, after a very pleasant trip. I can assure you that it is pleasant to be at home again, for this seems like home now, and a very warm welcome was given me by both my associate workers and the scholars. Many of the people, too, gathered on the wharf to give me their greeting.

"We stopped at Butaritari first, and I went on shore to attend the afternoon meeting. I was greatly pleased with the

appearance of the people, and the king gave a very good talk, which Mr. Walkup translated for us. Mr. Walkup seemed very happy in his work, and he certainly is a Christian hero to be willing to live so lonely a life for the sake of the work. I enjoyed the visit at Kusaie with the workers there very much indeed. The Marshall School had its closing exercises for the term while we were there, and it was very interesting. We stopped two days at Mokil, and again I went on shore for one night and enjoyed my visit with Mrs. Rand and Miss Foss. They all seemed well and very happy. When we anchored at Ngatic the captain took Mrs. Garland and myself on shore to see the church, which is the best I have seen in Micronesia, and also the houses are better built than any other native houses that I have seen. There are some very nice girls there, and I coveted two or three for our school, but thought it not best to take any yet until the work here is in a more settled state. There are plenty of girls to fill our school on this island, but since the fighting the interest in the school has not been very good, and we have not as many girls as there were last month; but they all seem very happy who are still with us. The new books, Genesis and Exodus, which came down with us this year, please them very much and they have read much in them already. We are so thankful that they have been printed and sent to us. We rejoice over every new book that we can give to the scholars."

THE GERMANS AT THE MARSHALL ISLANDS.

Dr. Pease, in a letter from Kusaie, the last date of which is July 1, reports that the German Commissioner at Jaluij is still continuing the repressive measures which have hitherto been reported. He says:—

"Jeremaia writes that the Commissioner has taken the money contributed to the Board by the natives in January, and threatens to take that which may be contributed in July also. (We can take but

two collections in a year.) The reason assigned is that I did not consult with his predecessor in regard to locating teachers in the new islands, Aur, Mejij, and Kwojelin. Of course I did not. It had never occurred to me that this was the thing to do. No commissioner has ever asked me about any part of our work or intimated that he desired or expected to be consulted in regard to it. The pretext is evidently trumped up for the occasion; probably will also have to do duty in reports to the imperial government. It is now obvious that had I conferred with him I should have been forbidden to occupy those new islands. It is again reported that the Kommissar will very soon remove our teachers from Ujae, Namo, and Kwojelin. I inferred that a vessel had already sailed for this purpose, but the teachers had not come when Jeremaia wrote."

At a later date Dr. Pease writes:—

"The Commissioner has removed the teacher from Ujae. The one on Kwojelin the chief refused to part with. The remarkable story of this Christian work at Kwojelin was given in the *Missionary Herald* for July, page 278." On account of the attitude of the German authorities Dr. Pease regards the outlook for the Marshall Islands work as very depressing. The work itself was never more prosperous, but under these restrictions placed on the preaching of the gospel little progress can be expected.

Mission to Mexico.

WE regret to report that Mr. Case has been in such poor health that he has been compelled to leave his work and, with his family, go to California. Mr. Olds has removed from Cusiwhirachic to Parral; the former place having suffered severely commercially on account of the depression in mining interests. Mr. Olds reports that but fourteen of the thirty-eight members who had been received into the church remain, and only six of these were living in the town. Of his departure he says:—

"We celebrated the Lord's Supper and had a precious service. The brethren were sad at the thought of our leaving them, and several expressed their gratitude, both publicly and privately, for what the mission had done for them. One poor old man, who was received at our last communion, bade us good-by with tears rolling down his cheeks, saying that he never could thank us enough for the light and peace we had brought into his life and that, but for us, he would have been eternally lost.

"The opening in Guerrero is as encouraging as ever. There are 400 soldiers stationed there, who, with their officers, help to keep things lively. Six of the Cusi brethren are now living in Guerrero,

and others make Guerrero their headquarters. Fourteen have been proposed for membership, although a church has not yet been organized. Five of these had been converted in Cusi, and six others are all of one family. I hope to be able to make a trip later to receive them into the church.

"The San Isidro brethren were quite outspoken in their dissatisfaction at being left alone again. 'First the mission took away Mr. Eaton from us,' they said. 'Then they called away Mr. Wright, and now you are going to leave us.' Epitacio Madrid, a native helper, met me by appointment in Guerrero, and brought news of encouraging progress in Nami-quipa, where he is at work."

Notes from the Wide Field.

AFRICA.

UGANDA. — A letter from Bishop Tucker in *The Church Missionary Intelligencer* for October, written at Uganda in April last, speaks of the resolution adopted by the Protestant chiefs to free their slaves as an event of the greatest possible moment. First of all, there will be no more bartering of men and women and children, and one of the greatest incentives to war will be removed. The chief object of war hitherto has been the capture of slaves. This motive wanting, it is to be expected that these devastating raids which have been the curse of the whole region will cease. Bishop Tucker writes enthusiastically of a visit to Singo, a large province in the northwestern part of Uganda, where missionary operations are to be immediately commenced. He speaks of the delight he had in the Waganda porters who attended them, many of whom were Christians. "Both night and morning prayers were said, generally being conducted by one of their own number. Before it was light the murmur of voices told me that the men were engaged in prayer, not in my presence, but at a distance, in their own sleeping-place. It was interesting to notice how one was chosen by the rest, and that without any formal election, to be the leader in their devotional exercises. I called him the 'minister,' and certainly he deserved the title; he truly served his people." The whole country of Singo is spoken of as fine open land, and a fair proportion of the people have learned to read. Hundreds of books were sold and the demand is likely to increase. Of the Mohammedans who have recently been defeated by the union of Protestants and Catholics, Bishop Tucker says that they had little or no knowledge of the Moslem faith, that they were dissatisfied, and with very little excuse would be ready to settle down in the more prosperous Protestant provinces. He therefore expected that the Mohammedan party in a few years would melt away, unless there should be an influx of an outside element.

THE MATEBELE WAR. — The great interest felt not only throughout all South Africa but in Great Britain, as well as the bearing of the matter upon our new mission in Gazaland, lead us to refer again somewhat at length to the conflict between the forces of the British South Africa Company and the Matebele, under King Lobengula. We reproduce herewith a sketch-map, which though specially designed to present to the eye, by its shaded portion, the territory claimed by the Portuguese, shows also the

relation of Mashonaland to Matebeleland, with Buluwayo, Lobengula's capital. The British South Africa Company has its centres at Fort Salisbury, Fort Charter, and Fort Victoria in Mashonaland. Fort Salisbury is about 225 miles northeast of Buluwayo. What was apparently a decisive battle was fought near Buluwayo on the twenty-eighth of October, ending in the defeat of the Matebele king with a loss of about 2,000 of his soldiers. Some of the events which led up to this conflict we have before chronicled. The Matebele insisted upon slaughtering the Mashonas who were living in and near the British towns, and when their attacks were repelled the warlike spirit of the whole tribe was aroused, and Lobengula, who is a shrewd leader and who doubtless knew and feared the strength of the forces with which he would have to contend, was unable to restrain his headstrong men. The forces of the British Company in Mashonaland



numbered about 1,500, and they were well armed and 1,000 of them were mounted. On the southwest, Khama, that noble Christian chieftain, the borders of whose territory had often been invaded by the Matebele, led an attack from the direction of Tati.

Notwithstanding the forces at their disposal it was doubtless no easy matter to succeed against such fierce warriors as are the Matebele. It must be remembered that they belong to the Zulu race, and that under Moselekatse, the father of Lobengula, the tribes in that vast section of South Central Africa, like the Mashonas, the Makalakas, and the Bechuanas, had been subdued and scattered. It is said that under this ruthless chieftain not less than 150,000 peaceful inhabitants of the country were destroyed. At the present time it was supposed that Lobengula could put into the field 15,000 men, many of them well armed. It is a sorrowful thing to be obliged to scatter such a tribe, and yet the British in Mashonaland must either quit the country, remain within their forts, or at once strike a strong blow which should break the Matebele power.

Mr. Henry M. Stanley, in speaking of this conflict, says that it was sure to come sooner or later, since the Matebele were a constant menace to peace and good order in

every section where they could possibly make a raid. The situation was really one of life or death to the British Africa Company in Mashonaland. In the battle of the twenty-eighth of October the Matebele fought most bravely, but they were unable to stand against the Maxim guns, which mowed down their columns before they could get within reach of their enemies. Retreating upon Buluwayo, they made a stand for the defence of their capital, but on November 2, according to latest reports, the forces under Khama joined the South Africa Company's troops and captured the place, and Lobengula, with his men utterly beaten, fled to the northwest. It has been said that they had planned, in case they were defeated, to go north of the Zambesi, a fact which if true bodes no good to the tribes in that region. The immediate result of all this will doubtless be the pushing forward of the railroad from Beira toward Fort Salisbury, the line having already been opened seventy-five miles up the Pungwe River. This is nearly through the region of the tsetse fly, and wagons can now go by a well-made road from the terminus of the railroad to Fort Salisbury, a distance of about 200 miles. Though not directly on the line of our mission into Gazaland, this will doubtless have a favorable bearing upon the means of communication with our mission.

POLYNESIA.

TEACHERS FROM RARATONGA. — Mr. Lawrence, of the London Society's mission at Raratonga, reports the arrival of the *John Williams* at that island, where seven young men and their wives were in preparation to reinforce the staff of teachers in the New Guinea mission. For many weeks the work of preparing these young missionaries had been going on, and special services, including a feast and farewell meetings, were held. These young people had counted the cost and there was no faltering. They seemed ready to meet trial, or death even, in the service to which they felt themselves called. Mr. Lawrence says that "it is not a fanatical enthusiasm that leads these men and women to leave and go to New Guinea, where so many have laid down their lives. No; it is a strong, purposeful love to Christ and their fellowmen." The same missionary from Raratonga reports the going of students to an island where leprosy has got a firm hold. Two years ago two volunteers were called for to go to this people and four men at once offered themselves. One of the four has died and another one has retired because of blindness. Two other volunteers have since gone. It may well be said that to go willingly and cheerfully to a station like this demands courage and faith of a high order, but such grace has manifestly been given to the converts on Raratonga.

MARÉ. — The missionary work on this island, it will be remembered, suffered severely on the passing of the island under French rule. For a time the Roman Catholic governor ruled in a way that hindered the work of the missionaries of the London Society and aroused the deep hostility of the native Christians. Recent reports speak of a better state of affairs, the present governor being a good and just man. Nevertheless the Roman Catholics have pulled down a Protestant church and another church has been closed, so that the people worship outside beneath the trees. Native Christians still delight in the word of God, and they dwell in their thoughts upon the happy days when they received the gospel from the hands of the missionaries. There is clear evidence of the genuineness of their love and zeal in the fact that they have recently raised and sent to the Paris Missionary Society as a contribution \$580, the French Evangelical Society having undertaken to prosecute the work which was turned over to them by the London Mission.

INDIA.

CASTE. — In some of the missions of India the recognition of caste distinctions is causing a vast amount of trouble. The Rev. S. Paul, of the Church Missionary Society, has an instructive article in *Harvest Field* for September, in reference to caste in

the Tinnevely church, in which are shown the changes which have taken place in the attitude of the mission on this subject. In the early days the missions in Tranquebar and in Tinnevely made no effort to outroot caste distinctions. Later, under Rhenius and Schmidt, while the system of caste was not allowed in schools and churches, it remained in full vigor in domestic relations. There followed an attempt to remove the evil altogether, but apparently with little success. Of late years there has been, it is stated, a revival of race prejudices and caste differences, and the writer believes that in the Tinnevely church there is need of immediate steps to outroot the system, or decay is inevitable. Mr. Paul suggested the following remedies for the evil: (1) Caste titles should be abolished among Christians. (2) The *mangilium* (marriage token) must be changed. This mangilium is like the marriage ring in Western nations, and each caste has had its own form. Some new token which does not indicate caste distinctions should be devised. (3) Missionaries should not use in their records the terms high caste, low caste, respectable caste, etc. (4) The mission schools should be open to Christian children of different castes. (5) A pledge denouncing caste should be required. (6) Candidates for ordination, among their other vows, should promise to discountenance caste prejudices.

Miscellany.

BIBLIOGRAPHICAL.

James Powell: Reminiscences. Edited by H. Portes Smith. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This volume is not an ordinary biography prepared by one pen, but is the loving tribute of sixteen personal friends, each contributing a brief chapter emphasizing some feature of the life and character of a most lovable man. It is, therefore, appropriately called "Reminiscences." The number of similar tributes might easily have been doubled or quadrupled had they been desired, for James Powell was a most genial man and dear to all who knew him. It seems to some of us sad that he burned himself out so soon and passed suddenly from us in the early years of his mature manhood. But it may be that some special trust was awaiting him in heaven which required someone to fly with unusual swiftness upon some unusually important errand, with just the elements of character which he possessed to make it a success. It must be that sanctified human nature is to have an appropriate place in the "Better Land," otherwise how could Powell be there? We see him surrounded by the representatives of the "three despised races," no longer despised, but glorified, and singing with

them what glad redemptive songs! If friendships here on earth may be of the type pictured in these "reminiscences," what will they be in their perfection in "our Father's house"? Most helpful will this volume be to all ingenuous youth looking forward to highest Christian usefulness on earth.

E. K. A.

The New Era, or The Coming Kingdom. By Rev. Josiah Strong, D.D., General Secretary of the Evangelical Alliance of the United States; author of *Our Country*. New York: The Baker & Taylor Co.

The famous book *Our Country* gave impulse to the study of national issues and awakened interest in missionary work. Dr. Strong's later book, *The New Era, or The Coming Kingdom*, must develop a still deeper interest along missionary lines, and give a deeper sense of the church's mission. The nineteenth century, with all its impressive changes, is rightly described as a preparation for missionary triumph, when 800,000,000 of heathen and Mohammedans are brought within reach of Christian civilization. Here is our opportunity. The Anglo-Saxon race is to have the distinguished honor of contributing to the world's evangelization its best life, religious, intellectual, and physical. "It seems to me that God, with infinite wisdom and skill, is here training the

Anglo-Saxon race for an hour sure to come in the world's future." The story of popular discontent, of the unreached masses, so far removed from the church, of the degeneration of the rural communities and the increasing perils of city herding, presents the author in his pessimistic mood. On the other hand, when made to see that out of discontent comes progress to a better life; that the church will awake to control the forces in city and country; that self-giving will become the law, and coöperation a real power in our civilization, we find in the author a Christian optimist in the truest sense. We find the Pauline spirit, "Where sin abounded, grace did much more abound." The two principles of well-developed individual life and well-organized social life, the two fundamental laws defining man's relations to God and his fellowmen, the two great problems of the country and city, needing the application of these principles and laws, demand the sober thought of the reader. The facts are sober, as they are also inspiring. Sentimental rhapsodies are not found, nor the belittling of our supreme opportunities. The mission of the church is clearly defined as the setting up of a Kingdom on earth. Those of us who are especially interested in foreign missionary work will give hearty response

to the view of a Kingdom to fill the whole earth. The Church stands for everything that concerns men. Hence the chapters, "The Necessity of New Methods"; "Of Coöperation"; "Of Personal Contact." "An Enthusiasm for Humanity" is a fitting closing chapter, to be put beside the earlier one, "The Authoritative Teacher," "all this is the timing of Providence that the new era of the near future may indeed be the fuller coming of the Kingdom."

The Story of the China Inland Mission. By M. Geraldine Guinness. London: Morgan & Scott. 5x3 inches. vol. ii. pp. xiii, 476.

The remarkable movement whose origin and early history are here given has found an appreciative and able chronicler. The character and religious experience of Mr. Taylor, who is the director of the mission and with whom it began, are sketched in lively narrative and with sympathetic interest; and the development of the mission is traced step by step with a reverent acknowledgment of the divine leadership in it all which is as unaffected as it is delightful. While opinions will naturally differ as to the wisdom of the organization and management of this mission, all must heartily unite in thanksgiving for the faith and consecration of the laborers and for the divine blessing on their work.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the Hawaiian and Micronesian Islands: that the political complications which now imperil not only the quietness and good order of the islands, but also the progress of Christian work, may speedily be ended; that our Government may act justly and sympathetically toward the Hawaiian nation; that the agents of Germany and Spain may cease their repressive measures in Micronesia; and that amid their perplexities and trials the hands and hearts of our missionaries may be strengthened from above.

ARRIVALS OUT.

- September 9(?). At Bombay, Rev. Harvey M. Lawson and wife.
- September 14. At Harpoot, Eastern Turkey, Rev. Herbert M. Allen and wife.
- September 16. At Bombay, Rev. Edward Fairbank and wife.
- September 21. At Marsovan, Western Turkey, Miss Frances C. Gage and Miss Martha A. King.
- September 29. At Tientsin, China, Rev. Mark Williams, Mrs. Eleanor W. Sheffield, Miss Henrietta B. Williams, Miss Gertrude W. Stanley, Miss Abbie G. Chapin, and Miss Viette I. Brown; also, Miss Mary L. Partridge, on her way to the Shansi Mission.
- October 17. At Smyrna, Miss Sarah H. Harlow.
- October 19. At Constantinople, Rev. H. K. Wingate and wife, and Miss Caroline E. Bush.

ARRIVAL IN THE UNITED STATES.

November 4. At New York, Mrs. Emma R. Hubbard, of Sivas, Western Turkey.

DEPARTURES.

October 21. From New York, Mrs. Etta D. Marden, returning to the Central Turkey Mission, and Miss Meda Hess, to rejoin the mission; also, Miss Effie M. Chambers, to join the Eastern Turkey Mission.

November 18. From New York, Rev. Edward S. Hume and wife, Rev. William O. Ballantine, M.D., and wife, returning to the Marathi Mission; also, Miss Esther B. Fowler, to join the mission.

DEATH.

October 29. At Clifton Springs, N. Y., Rev. Julius Yale Leonard, for twenty-four years a missionary of the American Board in Western Turkey. Mr. Leonard was born at Berkshire, N. Y., June 12, 1827. After graduating at Yale College, in 1851, he spent two years at the Seminary at New Haven, graduating at Andover in 1855. After taking a course of medical lectures he was ordained at New Haven, June 14, 1857, and with his wife (Amelia A. Gilbert) embarked for Turkey, July 7, of the same year. After three years spent in Cesarea he removed, in 1860, to Marsovan, where he labored for over twenty years, visiting the out-stations, establishing churches, and laboring in every way as a faithful missionary of Jesus Christ. For reasons of health he was released from the service of the Board in 1882, since which time he has resided in New Haven, Conn. He was greatly respected and beloved by the people for whom he labored and by his associates in Christian work, and the Master whom he so faithfully served has now welcomed him with his "Well done."

MARRIAGE.

September 30. At Tientsin, by Rev. Mark Williams, Rev. William P. Sprague, of Kalgan, to Miss Viette I. Brown.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. How a Moslem regards female education. (See page 517.)
 2. Turning away from the gospel. (See page 524.)
 3. News from Ponape. (See page 535.)
 4. German opposition in Marshall Islands. (See page 535.)
 5. Need of preachers in India. (See page 526.)
 6. Persecution of Christians in Madura District. (See page 527.)
 7. Opposition overcome at Tottori, Japan. (See page 530.)
 8. Out-stations of Okayama, Japan. (See page 531.)
 9. James Gilmour of Mongolia. (See page 546.)
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Donations Received in October.

MAINE.

Bangor, Hammond-st. ch. and so.	50 00
Bethel, Cong. ch. and so.	25 69
Cornish, Cong. ch. and so.	5 56
Cumberland Mills, Warren ch., to const. CHARLES BOOTHBY and HUGH A. CRAIGIE, H. M.	200 00
Hampden, Cong. ch. and so.	3 45
Kennebunk, Union Cong. ch. and so.	55 57
Machias, Centre-st. Cong. ch. and so.	6 96
New Castle, Cong. ch. and so.	44 92
Portland, Thank-offering, 15; Willis-ton ch., 90.22; 1st Parish ch., 30,	135 22
Winslow, Cong. ch. and so.	16 75
—, A widow of fourscore years,	2 50—546 62

NEW HAMPSHIRE.

Brentwood, Cong. ch. and so.	3 75
Centre Sandwich, Levi W. Stanton,	25 00
Meriden, Cong. ch. and so.	10 00
Mt. Vernon, Cong. ch. and so.	24 22
Newport, A friend,	5 00
No. Hampton, Cong. ch. and so.	16 00
Rochester, Cong. ch. and so.	50 00
Wilton, 2d Cong. ch. and so.	20 00—153 97
Legacies. — Lyndeborough, Jotham Hildreth, by W. R. Putnam, Ex'r,	300 00
	453 97
VERMONT.	
Brattleboro, H., 10; Centre Cong. ch. and so., 73.33,	83 33

Burlington, 1st Cong. ch. and so., add'l,	131 00
Chester, Cong. ch. and so.	5 31
Derby, Cong. ch. and so.	5 30
Dorset, Cong. ch. and so.	20 00
Jericho, 1st Cong. ch. and so.	10 75
No. Craftsbury, Cong. ch. and so.	5 00
No. Troy, Cong. ch. and so.	6 00
Norwich, S. J. Burton,	5 00
Sharon, Cong. ch. and so.	16 00
St. Johnsbury, Cong. ch. and so.	64 23
—, A home missionary's daughter,	
65; A friend, 6,	71 00—422 92

Legacies. — Essex, Nathan Lathrop,	
by A. A. Slater, Adm'r,	5 00
	427 92

MASSACHUSETTS.

Acton, Cong. ch. and so.	24 00
Agawam, Cong. ch. and so.	47 40
Amherst, 2d Cong. ch. and so.	11 80
Becket, North Cong. ch. and so.	37 00
Bernardston, Cong. ch. and so.	2 40
Blandford, Cong. ch. and so.	53 35
Boston, Park-st. ch., 105; Trinity ch. (Neponset), 20; Highland ch. (Roxbury), 12; Eliot ch. (Roxbury), m. c., 10.52; For rendering the sacred scriptures into the languages of China, 25,	172 52
Bridgewater, Central Square Cong. ch. and so.	34 88
Brookfield, Cong. ch. and so.	18 55
Cambridgeport, Pilgrim Cong. ch. and so.	59 16
Chesterfield, Cong. ch. and so.	15 00
Chicopee, 1st Cong. ch. and so.	9 57
Clinton, 1st Cong. ch. and so.	58 09
Danvers, 1st Cong. ch. and so.	70 00
Dedham, First ch., 160.50; do., Extra-cent-a-day Band, 30.10; do., m. c., 6.03; Islington Cong. ch. and so., 8,	204 63
East Charlemont, Cong. ch. and so.	14 82
Easthampton, 1st Cong. ch. and so.	88 68
Enfield, Cong. ch. and so.	40 00
Franklin, 1st Cong. ch. and so.	10 00
Globe Village, Evan. Free ch. and so.	42 87
Greenfield, Mrs. W. N. Snow,	5 00
Hanson, Cong. ch. and so.	5 90
Holbrook, Winthrop ch. and so.	21 43
Holyoke, 2d Cong. ch. and so., 92.01; do., by the Ladies for salary of Miss Harriet A. Houston, 150,	242 01
Hyde Park, 1st Cong. ch. and so.	70 13
Lawrence, Trinity Cong. ch. and so., 32.38; South Cong. ch. and so., 7.37,	39 75
Lowell, Pawtucket Cong. ch. and so.	22 23
Lynn, Essex South Conference, Half of Conf. collection,	22 25
Malden, E. P. Foster,	10 00
Mattapoisett, Cong. ch. and so.	22 79
Melrose, Cong. ch. and so.	6 18
Middleboro, A friend from Central Cong. ch.,	5 00
Millbury, 2d Cong. ch. and so.	83 26
Monterey, Cong. ch. and so., 11.81; Extra-cent-a-day Band, 13.19,	25 00
New Bedford, Trinitarian Cong. ch. and so.	62 45
Newburyport, North Cong. ch. and so.	28 50
No. Middleboro, Cong. ch. and so.	20 00
Pepperell, Rev. E. W. Harrington,	50 00
Plympton, V. J. Hartshorn,	5 00
Reading, Cong. ch. and so.	10 00
Rockport, 1st Cong. ch. and so.	28 86
Shutesbury, A friend,	25 00
So. Hadley Falls, Cong. ch. and so.	8 05
So. Williamston, Cong. ch. and so.	3 00
Springfield, 1st Church of Christ, gift of Marvin Chapin, 100; 1st Cong. ch. and so., 294.17; South Cong. ch. and so., 125.00; Olivet Cong. ch. and so., 40,	559 17
Sunderland, Cong. ch. and so., to const. A. F. WARNER, H. M.	118 84
Waltham, Trin. ch. and so.	15 82
West Medway, 2d Cong. ch. and so.	6 50
West Springfield, Park-st. ch. and so.	28 12

Whitinsville, Mrs. M. F. W. Abbott,	20 00
Williamstown, Ch. of Christ in the White Oaks,	3 40
Worcester, Union ch. and so., 76.94; Y. P. S. C. E. of do., for support of Dr. and Mrs. Scott, 100; Extra-cent-a-day Band of do., 6.25; A friend, 25,	208 19
Washington, Cong. ch. and so.	25 00
Wrentham, 1st Cong. ch. and so.	31 80
—, A friend,	10 00
—, A friend,	10 00—2,873 35

Legacies. — Boston, Harvey White, add'l, by Hon. Asa French, 650, less expenses,	615 00
Granby, Phineas D. Barton, by Rev. W. Barton and Mrs. O. B. Warner, Ex's,	500 00
Peabody, Augusta Proctor, by Thomas E. Proctor, Ex'r,	5,000 00—6,115 00
	8,988 35

RHODE ISLAND.

Narragansett Pier, James C. Roomian,	1 00
Providence, A member of Pilgrim ch.,	5 00—6 00

CONNECTICUT.

Barkhamsted, Cong. ch. and so.	4 25
Berlin, 2d Cong. ch. and so.	56 00
Black Rock, Cong. ch. and so.	82 00
Bridgeport, 1st Cong. ch. and so.	400 24
Bristol, Cong. ch. and so.	50 00
Columbia, Cong. ch. and so.	86 82
Greenwich, A friend,	30 00
Groton, Cong. ch. and so.	35 00
Hartford, Rev. C. S. Beardslee, 25; Pearl-st. ch., 321.13,	346 13
Milford, 1st Cong. ch. and so.	10 00
New Haven, H. A. Newton, 30; Grand-ave. Cong. ch., to const. Dea. CHARLES N. HUBBARD, H. M., 114.67,	144 67
Norfolk, Cong. ch. and so.	105 85
Northfield, Cong. ch. and so.	22 10
Norwich, 1st Cong. ch., with other dona., to const. Mrs. CHAS. A. PENDLETON and EDWARD HUNTINGTON SMITH, H. M.	175 00
Old Saybrook, Cong. ch. and so.	47 12
Plainfield, Cong. ch. and so.	23 25
So. Glastonbury, Thank-offering, 10; Cong. ch. and Sab. sch., 11.02; H. D. Hale, 50,	71 02
So. Norwalk, Cong. ch. and so., of which 50 from Jacob M. Layton,	121 50
Southington, Cong. ch. and so.	102 61
Southport, Cong. ch. and so., for support Rev. W. P. Elwood,	59 68
Stamford, 1st Cong. ch. and so., for support Rev. W. P. Elwood,	100 00
Thomaston, 1st Cong. ch. and so.	23 74
Thompson, Cong. ch. and so.	36 20
Warren, 1st Cong. ch. and so.	10 57
West Winsted, 2d Cong. ch. and so.	129 52
Whitneyville, Cong. ch. and so.	27 00
Winchester, Cong. ch. and so.	36 66
Woodstock, 1st Cong. ch. and so.	24 00—2,360 93

Legacies. — Bridgeport, Mrs. Mary B. Palmer, by Rev. Chas. Ray Palmer, Ex'r,	1,000 00
Shelton, Lewis W. Hine, by N. W. Hine,	50 00—1,050 00
	3,410 93

NEW YORK.

Albany, Mrs. George C. Treadwell,	100 00
Baiting Hollow, Cong. ch.	3 75
Berkshire, 1st Cong. ch.	97 00
Brooklyn, Sab. sch. of Central Cong. ch., for Bible Reader, Madura, 36; Clinton-ave. Cong. ch., 250; New England Cong. ch., Sab. sch. and Y. P. S. C. E., Sen. and Jr., to const. B. F. KNOWLES, H. M., 130; Rochester-ave. Cong. ch., 3.86,	419 86

East Rockaway, Cong. ch.	15 00
Elizabethtown, Cong. ch.	11 60
Ithaca, 1st Cong. ch.	103 84
Lisbon Centre, Rev. R. C. Day,	5 00
Maine, 1st Cong. ch.	17 20
Munnsville, Cong. ch.	10 00
New Village, Cong. ch.	11 00
New York, A friend, 10; O. W. Coe,	
50; Sab. sch. of Pilgrim Cong. ch.,	
toward support Mrs. Dr. Scott,	
Ceylon, 150; "To cash," 100,	310 00
Orient, Missionary Circle,	30 00
Rochester, Mrs. George W. Davison,	12 00
Syracuse, Plymouth ch., 7; Woman's	
Missionary Society of Good Will	
Cong. ch., 5,	12 00
West Brook, Cong. ch.	5 00—1,163 25
<i>Legacies.</i> —Albany, Ann Treadwell,	
by Julia Treadwell, Ex'x,	100 00
	1,263 25

PENNSYLVANIA.

Kane, Cong. ch.	33 00
Pittsburgh, Cong. ch.	10 92
Philadelphia, A friend in Roxborough,	30 00—73 92

<i>Legacies.</i> —Erie, I. M. Wallace, by	
Mrs. S. K. Allen,	20 00
	93 92

NEW JERSEY.

Montclair, 1st Cong. ch., for salary in	
part of Rev. J. D. Eaton,	292 36

DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,	25 00
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MARYLAND.

Baltimore, A friend,	25 00
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FLORIDA.

Deland, Alfred Howard,	4 00
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MISSISSIPPI.

Tougaloo, A friend,	12 00
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OHIO.

Brecksville, 1st Cong. ch.	2 00
Brownhelm, Cong. ch.	10 00
Columbus, W. A. Mahoney,	75 00
Marietta, 1st Cong. ch.	100 00
Toledo, 1st Cong. ch.	200 00—387 00

<i>Legacies.</i> —Johnsonville, Rev. Ozias	
Eells, by Rev. W. E. Barton,	50 00
	437 00

MISSOURI.

Noble, Cong. ch.	1 00
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INDIANA.

Fairmount, 1st Cong. ch.	1 25
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ILLINOIS.

Chicago, Union Park Cong. ch., m.	
c., 9.86; 1st Cong. ch., 55.46; For-	
estville Cong. ch., 14.80,	80 12
Earlville, "J. A. D.,"	25 00
Geneva, C. H. Beers,	100 00
Moline, A friend,	20 00
Payson, J. K. Scarborough,	300 00
Western Springs, Cong. ch.	3 00—528 12

<i>Legacies.</i> —Chicago, Philo Carpenter,	
add'l,	1,854 00
	2,382 12

MICHIGAN.

Armada, Cong. ch.	11 90
Detroit, Fort-st. Cong. ch.	7 00
Kendall, Cong. ch.	6 50
Portland, 1st Cong. ch.	10 00
Sheridan, Rev. C. L. Preston,	3 00—38 40

WISCONSIN.

Antigo, Cong. ch.	10 55
Bloomer, 1st Cong. ch.	4 17
Bristol and Paris, Cong. ch.	18 10
Delavan, Cong. ch.	10 00
Gay's Mills, Friends,	2 00
Lake Geneva, Mrs. George Allen,	10 00
New Richmond, Cong. ch.	42 11
Prescott, 1st Cong. ch.	3 00
Watertown, 1st Cong. ch.	4 35
Waukesha, "As God hath prospered	
me,"	5 00
Whitewater, Cong. ch.	10 00—119 28

IOWA.

Belmond, Cong. ch.	6 38
Cedar Rapids, 1st Cong. ch.	8 48
Chester, Cong. ch.	9 32
Council Bluffs, Nathan P. Dodge,	100 00
Des Moines, Plymouth Cong. ch.	37 71
Eagle Grove, Cong. ch.	20 95
Harlan, Cong. ch.	33 10
Magnolia, Cong. ch.	22 55
Marshalltown, Green Mountain ch.	8 45
Muscataine, 1st Cong. ch., add'l, 5;	
Green-st. Mission, 2,	7 00—253 94

<i>Legacies.</i> —Des Moines, Mrs. Harriet	
L. Robbins, by S. A. Merrill, rent,	68 75
	322 69

MINNESOTA.

Benson, Pilgrim Cong. ch.	1 70
Detroit, 1st Cong. ch. and Sab. sch.	1 21
Marshall, Cong. ch.	14 25
Minneapolis, Pilgrim Cong. ch.	26 00
St. Paul, Bethany Cong. ch. and so.	3 00—46 16

KANSAS.

Emporia, 1st Cong. ch.	5 47
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NEBRASKA.

Aurora, Cong. ch.	13 00
Dodge, Cong. ch.	1 20
Exeter, 1st Cong. ch.	15 41
Inland, German Cong. ch.	8 47
Princeton, German Cong. ch.	4 00
Stockham, German Cong. ch.	5 35
Trenton, Cong. ch.	2 75—50 18

CALIFORNIA.

Martinez, Mrs. Mary Hale, of Cong.	
ch.	10 00
Pomona, John Crawford,	50 00
San Diego, 2d Cong. ch.	6 00—66 00

OREGON.

Forest Grove, Cong. ch.	35 00
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COLORADO.

Trinidad, Cong. Chinese Sab. sch.,	
for So. China Mission,	10 00
Whitewater, Cong. ch.	7 25—17 25

WASHINGTON.

Port Gamble, Cong. ch.	7 00
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CANADA.

Nova Scotia.	
Yarmouth, Women's Missionary So-	
ciety of Cong. ch., for support of	
native preacher, Madura,	20 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Shao-wu, Rev. G. M. Gardner,	50 00
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS,

Miss Ellen Carruth, Boston, *Treasurer*.

For freight and charges on outfit of

Miss White, Mexico, 105 47

For balance needed by Bible-women's

Training School, Ahmednagar, 53 12—158 59

From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR,

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer, 17,000 00

For teacher at Hermosillo, 180 00-17,180 00

From WOMAN'S BOARD OF MISSIONS FOR THE
PACIFIC.

Mrs. R. E. Cole, Oakland, California,

Treasurer.For the Zulu Mission, 450; West
Turkey, 1,144; Madura, 500; North
China, 250; Japan, 1,997; Micro-
nesia (*Morning Star*), 500; Spain,
500, for 1893, 5,341 00For outfit and trav. expenses of Miss
Wilson to Micronesia (350), and for
salary for July and August (50), 400 00For outfit (in part) and traveling ex-
penses of Miss Barker to Madura, 450 00

6,101 00

Less previously paid, 350 00—5,841 00

MISSION SCHOOL ENTERPRISE.

VERMONT.—Jericho, 1st Cong. Sab. ch.,
2.25; Cong. Sab. sch., for catechist in
India, 10, 12 25MASSACHUSETTS.—Attleboro, Y. P. S. C. E.,
and Junior do., of 2d Cong. ch., 2; Ames-
bury, Y. P. S. C. E. of Union Cong. ch.,
10; Dedham, Cong. Sab. sch., 18.25; do.,
Y. P. S. C. E., 4; Leicester, 1st Cong. Sab.
sch., 26.18; Montville, Y. P. S. C. E.,
64c; No. Amherst, Y. P. S. C. E., 17;
Peabody, Y. P. S. C. E., 13.58; Sunder-
land, Cong. Sab. sch., 25; Turner's Falls,
Y. P. S. C. E., 7.25; Winchendon, Y. P. S.
C. E. of No. Cong. ch., for China,
34.29, 158 19CONNECTICUT.—Bridgeport, Sab. sch. of
South Cong. ch., 25; Bristol, Cong. Sab.
sch., 25.43, 50 43

MISSOURI.—Noble, Y. P. S. C. E. 25

KENTUCKY.—Y. P. S. C. E. 3 50

OHIO.—Field's Corners, Union Y. P. S. C. E.,

1.30; Tallmadge, Cong. Sab. sch., 20.50, 21 80

ILLINOIS.—Rollo, Y. P. S. C. E. 3 71

IOWA.—Newburg, Cong. Sab. sch. 3 50

WISCONSIN.—Spring Green, Cong. Sab. sch. 1 00

SOUTH DAKOTA.—Powell, Y. P. S. C. E. 3 40

258 03

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Andover, A Phillips
Acad. Bible Class, for the *Hiram Bingham*,
10; Bedford, —, 25; Middleboro,
1st Cong. Sab. sch., 10.45; Watertown,
Phillips Cong. Sab. sch., Prim. Dep't, for*Morning Star*, 3.63; Worcester, Plymouth
Cong. Sab. sch., for the *Hiram Bingham*,
40, 89 08CONNECTICUT.—Norwich, 1st Cong. Sab.
sch., for the *Hiram Bingham*, 10; Water-
bury, 1st Cong. Sab. sch., for the *Hiram*
Bingham, 20, 30 00NEW YORK.—Buffalo, 1st Cong. ch., towards
support of Mrs. Logan and family,
OHIO.—Berea, Cong. Sab. sch. 5 00ILLINOIS.—Joy Prairie, Cong. Sab. sch., for
the *R. W. Logan*, 6 75

IOWA.—Farragut, Children of Cong. ch. 20 00

CALIFORNIA.—Benecia, 1st Cong. Sab. sch. 8 65

209 48

FOR SUPPORT OF YOUNG MISSIONARIES.

NEW YORK.—Albany, Y. P. S. C. E. of 1st
Cong. ch., 6.50; Mt. Sinai, Y. P. S. C. E.,
7.50, 14 00ILLINOIS.—Chandlerville, Y. P. S. C. E.,
6.25; Chicago, Y. P. S. C. E. of Warren-
ave. ch., for Rev. F. E. Jeffery, 50; Kang-
ley, Y. P. S. C. E., 5; Naperville, Y. P. S.
C. E., 11.05; Wyoming, Y. P. S. C. E.,
6.25, 78 55

IOWA.—Reinbeck, Y. P. S. C. E. 25 00

MINNESOTA.—Fairmont, Y. P. S. C. E. 12 50

130 05

CONTRIBUTIONS FOR THE DEBT.

MAINE.—Litchfield Corners, Rev. James
Richmond, 27 00NEW HAMPSHIRE.—Derry, Mary D. Ander-
son, 5; Manchester, J. W. Johnston, 50, 55 00VERMONT.—Brookfield, 1st Cong. ch., 6.50;
2d Cong. ch., 26.50; Rutland, Cong. ch.,
50; St. Johnsbury, Rev. Henry Fairbanks,
1,000, 1,083 00MASSACHUSETTS.—Boston, "Roxbury, special
offering," 500; Pittsfield, A friend, 10;
Reading, John B. Lewis, 18; Worcester,
Plymouth Cong. ch., 253.88; to const.
Mrs. E. T. Cobb and Mrs. H. O. Hough-
ton, H. M.; do., Rev. Henry T. Cheever,
D.D., 1,000; to const. Rev. EDWARD M.
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bury, 15; E. Woodstock, Cong. ch. and
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104.04; New London County, Friends,
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TURKEY.—Constantinople, A missionary, 25 00

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5,695 75

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FOR YOUNG PEOPLE.

JAMES GILMOUR OF MONGOLIA.

[The cuts used in this article are taken, by the kindness of The Fleming H. Revell Company of New York and Chicago, from the volume it has published, entitled *James Gilmour of Mongolia*, to which book we gladly refer those who would know more of this heroic missionary.]

IN that glorious, long-promised day when Christ shall reign in every land and heart, and when even Mongolia shall be the home of a pure and happy people, this name will shine in her annals as a star of the early dawn. In him Scotland has given for the world's redemption another of her strong, resolute, self-denying sons. James Gilmour was born at Cathkin, near Glasgow, June 12, 1843. He received his early training in a household of Congregationalist Christians, who every Sunday walked five miles to worship with a church of their own order in Glasgow. His father, a joiner and timber merchant, gave to his bright, studious boy every opportunity for thorough education and in due time he was graduated at the University of Glasgow. He had not a shred of indolence in his nature and his superior scholarship secured for him many prizes, but, as he always shrank from speaking about himself, it was not till near the close of his University career that his comrades saw he had been preparing for some great work. When it became known that such a distinguished scholar meant to be a foreign missionary, thus giving his life for Christ among the heathen, the moral effect was very great. To some it proved an unspeakable blessing.

At his ordination Mr. Gilmour said: "Even on the low ground of common sense I seemed called to be a missionary. Is the kingdom a harvest field? Then I thought it reasonable that I should work where work was most abundant and the workers were fewest. But I go out as a missionary, not that I may follow the dictates of common sense but that I may obey that command of Christ, 'Go ye into all the world and preach.' This command seems to me strictly a missionary injunction, so that, apart altogether from choice and other lower reasons, my going forth is a matter of obedience to a plain command; and in place of seeking to assign a reason for going abroad, I would prefer to say that I have failed to discover any reason why I should remain at home."

It was in February, 1870, when he was twenty-six years of age, that James Gilmour sailed for China, under appointment from the London Missionary Society. A work among the Mongols had been begun in 1817, by two Englishmen, who translated the whole Bible into Mongolian before they were ordered, in 1841, by the Russian emperor, to leave the Buriat province, which was under Russian control. It was to reopen this mission that Mr. Gilmour was sent out. The London Mission at Peking formed the base of operations, but, hardly pausing there, he set out alone for the north.

Mongolia is a vast, almost unknown territory, the largest dependency of the Chinese empire, stretching nearly 3,000 miles from the Sea of Japan on the east to Turkestan on the west, and about 900 miles from the Chinese Wall on the south to Siberia on the north. Its high tablelands are reached through rugged mountain gorges. Central and Western Mongolia are inhabited by a roving people, who drive their flocks and herds over the plains for pasturage in summer and cluster in huts during the winter. Eastern Mongolians are agriculturists. The winter is long and cold, the summer heat is often oppressive, and the great central plain is subject to severe storms of wind, dust, and rain.

No country under heaven is more completely in the grasp of its religious system. Buddhism is everywhere; half the men are Buddhist priests, or lamas. "Meet a Mongol on the road and he is probably counting his beads or saying his prayers. Ask him where he is going and he will probably say, 'To the temple.'" But when a Mongol sends for a lama to read prayers in his tent, the inmates do not listen; if they did, they could not understand, and they talk on much as usual. Of one young lama Mr. Gilmour wrote: "He is about as wicked a boy as I know, a thoroughly bad lad." Priests and people are

made stolid, ignorant, and poor by the excessive use of whiskey, opium, and tobacco. Their best land is devoted to these products.

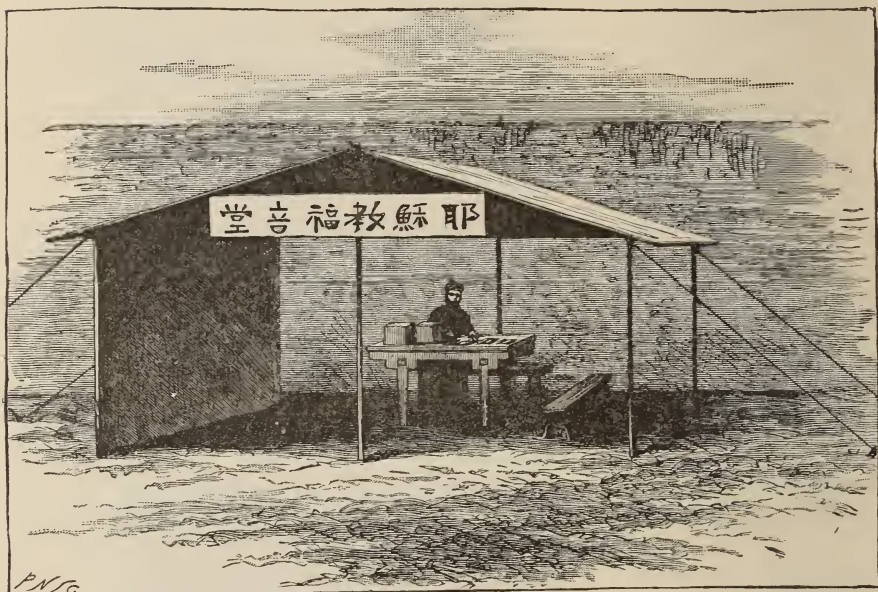
Mr. Gilmour's first Mongolian journey took a month's time — from the southern frontier at Kalgan across the great plain, by the camel-cart and ox-cart route, to the Siberian town of Kiachta. Being detained there several months, he suffered great depression from the intense loneliness. He then declared his conviction that two missionaries should always go together. This makes it the more pathetic that in all his twenty years of toil he never really had a colleague. One



Yours in loving sympathy
James Gilmour

after another was appointed, but from force of circumstances was soon withdrawn.

Gilmour finally plunged into the tent life of a friendly Mongol; thus rapidly acquiring the language and enlarging his knowledge of the people. He lived on indigestible meat, brick tea, and boiled millet, and sat endlessly in tents among lamas, giving up the luxury even of a morning walk for private devotions. "For why," asked the suspicious Mongols, "should a foreigner get out of bed at sunrise and climb a hill for nothing? He must be secretly taking away the luck of the land!" With simple remedies the missionary treated their diseases and secured their confidence until he became known among them as "Our Gilmour."



JAMES GILMOUR'S TENT.

Still he could not do all they asked, for one wanted to be made clever, another to be cured of hunger, and many men wanted medicine to make their beards grow while almost everybody desired a skin as white as the foreigner's.

This was the summer life from 1870 through 1874, the winters being spent in Peking, whither Mongols resort and where the gospel was as earnestly declared to them as on the plain. In December, 1874, Mr. Gilmour was married to Miss Prankard, the sister of a Peking missionary, who came out from England as his promised wife, though they had never met till her arrival in China. This was nevertheless a most happy marriage.

"You need not be the least shy of me or of my English wife," wrote Mr. Gilmour to a Scotch friend; "she is a good lassie, any quantity better than me; as much and perhaps more of a Christian and a missionary than I am."

When the Mongolian trips were resumed, this delicately nurtured lady went also; doing her part in winning the people and facing perils, privations, and daily crosses with cheerful fortitude. They had two tents, one for themselves

only, but were obliged to keep open house or be thought haughty. So at meals, devotions, ablutions, there the Mongols were ! The Gilmours were rewarded by often hearing their visitors say that while other foreigners were harsh and distant these people were gentle and accessible. But in the shape of converts there were no results. Nobody even *wanted* to be a Christian until 1885, when one Mongol taught by Mr. Gilmour was baptized at Kalgan. This great joy was soon followed by the great sorrow of Mrs. Gilmour's death and by the parting with their two boys, who were sent home for education.

Leaving the Mongols of the plain, who were now somewhat benefited by the American Board Mission at Kalgan, Mr. Gilmour went to the farming people of Eastern Mongolia, among whom there are many Chinamen. Here till 1891 he sowed in tears ; reaping no harvest among the Mongols but gathering in a few Chinese converts. He found every imposing building in the towns to be either a distillery or a pawnshop, while gambling and opium-eating filled up the measure of poverty, disease, and sin. He adopted the native dress, lived on native food, and often took his bowl of porridge in the street, on a stool, by the boiler of an itinerant restaurant keeper. His average expense for food was threepence a day.

He set up his tent in marketplaces, dispensing medicines, selling Christian books, and teaching the truth as it is in Jesus to any who would hear. He lived under great spiritual tension as well as in utter solitude of heart. No man more needed the comfort of fellowship, but he did not allow the failure of all efforts to secure him a colleague to hinder the work. On one tour he wrote of himself and his Chinese servant : "The ten days we passed there we were the song of the drunkard and the jest of the abject, but the peace of God passes all understanding, and that kept my heart and mind. We put a calm front on ; put out our stand daily, and carried ourselves as if nothing had happened. The great thought in my mind these days, and the great object of my life is to be like Christ. . . . I feel called to go through all this sort of thing and feel perfectly secure in God's hands. One thing I am sure of. The thousands here need salvation. God is most anxious to give it to them ; where, then, is the hindrance ? In them ? I hardly think so. In God ? No. In me, then ! The thing I am praying away at now is that he would remove that hindrance by whatever process is necessary. I dare not tell you how much I pray." Again, "I am distressed at so few conversions here, but sometimes very fully satisfied in believing I am trying to do his will. That makes me calm. . . . Brother, let us be faithful ; that is what God wants, what he can use." . . .

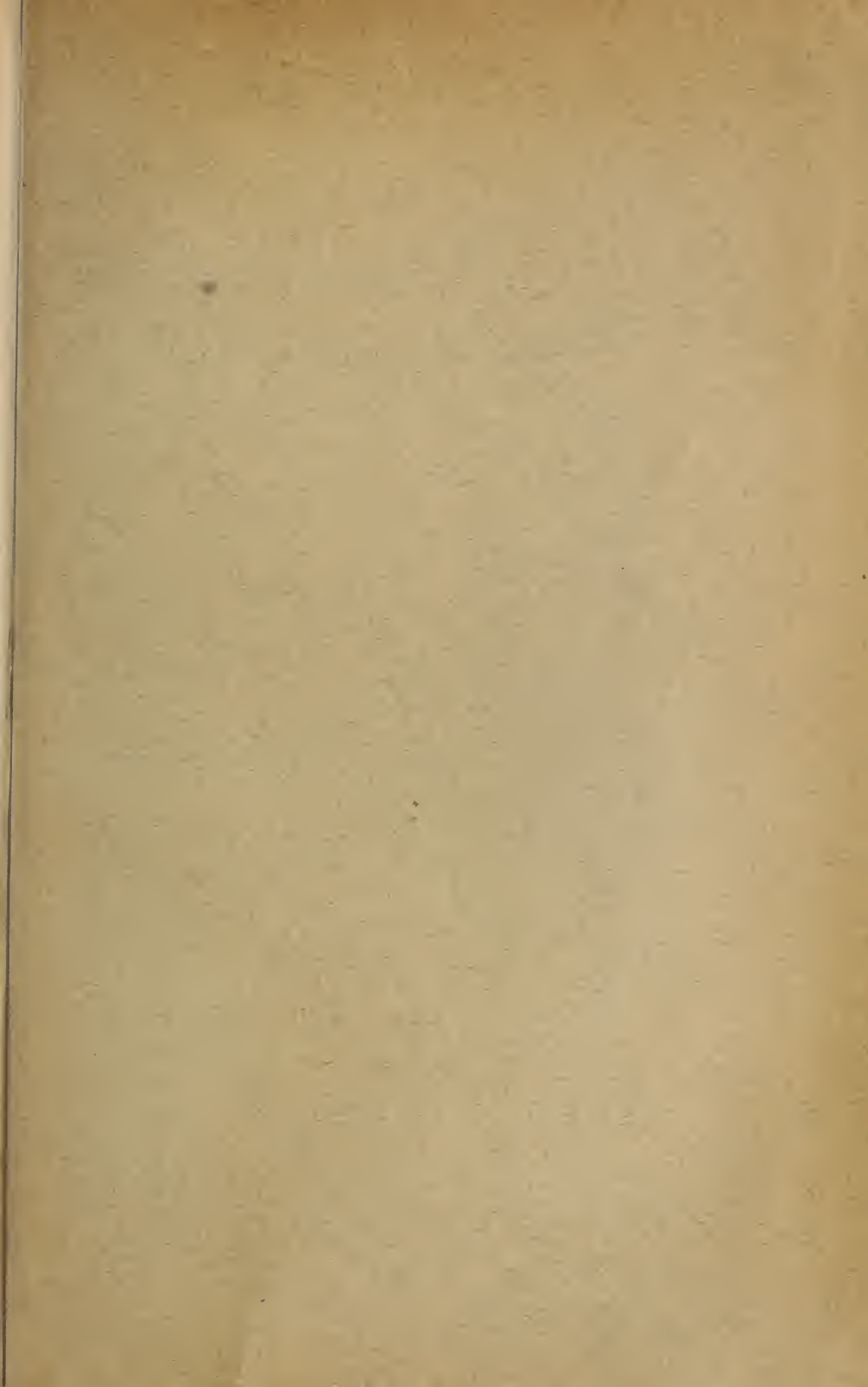
A few years of this strain brought down the strength of the lonely worker, and in 1889 he was obliged to take his second voyage home. The first had been in 1882, after twelve years' service. Eight months in England now restored him wonderfully. His worn look disappeared, his smile was bright, and his form regained much of its former life and spring. Returned to Mongolia, he modified his vegetarian regimen, and rested more on Sundays, taking only the services with Christians and inquirers, and not setting up his tent in the streets on that day. Moreover a young and likeminded colleague reached him in December, 1890, and all promised well for future service. Being called to Tientsin in April, 1891, he wrote home : "I am in A1 health, everybody says so here, and that

truly. Meantime I am in clover, physically and spiritually." Only one month more and a sudden fever had taken him away! He died at Tientsin, May 21, 1891. His noble self-sacrifice, perseverance, and courage were just beginning to tell visibly. His withdrawal is a mystery indeed. But he has made a plain



A MONGOL ENCAMPMENT

path for those who shall follow him, and has left to the whole Church an inspiring example of victorious trust and obedience amid long disappointment and delay. "Ablaze from first to last with a passionate desire to set forth Christ in his majesty and mercy," he gave the highest proof that Christ dwelt in him by heroic submission to the will of God.

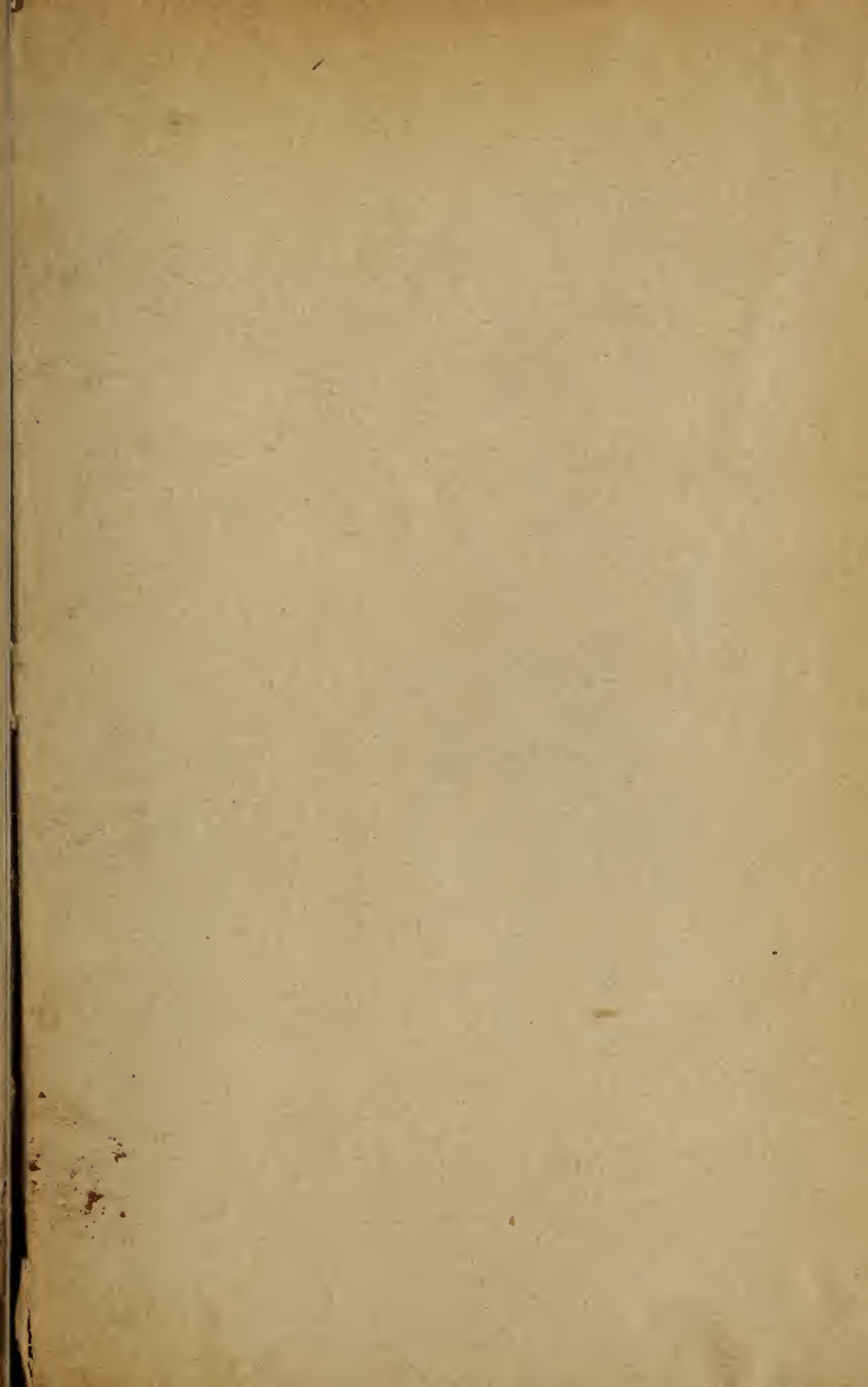


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